Shi'ism foundations

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Edition: Sayyid Muhammad Muhsin Husayni Tihrani

Translation: Sean Arde

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Amīr Al-Mu'minīn, peace be upon him, said :

... يا حارث! إن الحق أحسن الحديث و الصادع به مجاهد.

...O Ḥārith! Indeed, the truth is the best of speech, and whoever raises his voice to the truth, is Mujāhid—one who strives in the cause of God. (Al-`Amālī, Shaykh Mufīd, p. 3)

Preface

بسم الله الرّحمن الرّحيم

الحمدُ لله ربّ العالمين

و الصّلاةُ علىٰ خيرِ المُرسَلين محمّدٍ و آلِهِ الطّاهرين

و اللّعنُ علىٰ أعدائهم أجمَعين.

In the Name of Allāh, the All-Beneficent, the Most Merciful
Praise belongs to Allāh, the Lord of all being,
And blessings be upon the best of messengers, Muḥammad and his pure family,
And may Allāh's curse be upon all their enemies.

This book is a collection of several lectures given by the late mystic, ʿAllāmah Āyatullāh Sayyid Muḥammad Ḥusayn Ḥusaynī Ṭihrānī (May God bestow paradise upon him), on various issues of the intuitive knowledge and belief.

The sermons are diverse, but they are based on Shiism in recognizing the truth of existence and moving towards the origin of life—the subject of monotheism, its necessities and how to reach the highest horizon of gnosis (*ma'rifah*).

The view of the school of Ahl al-Bayt (peace be upon them), the people of knowledge and mysticism in all aspects of life [including the world of creation, the path to the higher origin, revelatory teachings in the form of doctrinal foundations, apparent and religious duties], and in general the world of education and purification of soul *(nafs)*, is based on monotheism. Monotheism limits all aspects of life to the will and

providence of God, and this is evident in the works and prayers of The Fourteen Infallibles (peace be upon them).

The following noble verses indicate the fundamental point of monotheism in the world of creation (*Takwīn*) and sharia affairs, legislation or decree (*Tashrī'*).

انك لا تَهدِي مَنْ أحبَبتَ ولَكِنَّ ٱللهَ يَهدِي مَن يَشَآءُ.

Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided.[1]

ولا تقولنّ لِشَايءٍ إني فاعِلٌ ذلك غدًا * إلاّ أن يشَاءَ ٱللهُ.

And never say of anything, "Indeed, I will do that tomorrow, except [when adding], "If Allāh wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."[2]

ولو تقوّل علينا بعض ٱلأقاويل * لأخذنا منه بٱليمين * ثمّ لقطعنا منه ٱلوتين.

And if Muḥammad had made up about Us some [false] sayings, We would have taken him by the hand of our power; Then We would have cut his vital vein and heart vein.[3]

In this context, the distinction between schools of monotheism and true mysticism is contrasted with other schools, although religiously and theologically.

The late 'Allāmah Ṭihrānī always mentioned that the centrality of the school of Islam is monotheism. That is, the basis of all beliefs and obligatory rules is the belief that God is One. A true jurist or scholar in the school of Imām Ṣādiq (peace be upon him) can well observe the mystery of the revelation of the rules and Sharī'ah on this basis.

Certainly, a correct understanding of monotheism will have a tremendous and vital effect on the quality of inference of rulings and how to extract duties from sources of *Tashrī*—an issue that other people will not reach its infinite horizon.

The late 'Allāmah constantly mentioned and specified the doctrine of *Tawḥīd* or belief that there is only one God, in his speeches, writings, and ordinary dialogues. It was as if the true meaning of monotheism was embedded in his skin, flesh and conscience, and he assumed nothing but monotheism.

I remember when I was a child, we traveled to Isfahan with him and several friends who had "claims of knowledge and mysticism". During that trip, a famous person asked me what this poem means:

تنها تویی تنها تویی در گوشه تنهایی‌ام

تنها تو می‌خواهی مرا با این‌همه رسواییم

You alone, you alone in the corner of my loneliness

Only you want to embrace me with all my disgrace.

My peers and I did not say anything in response, but he himself said that the poem is about a father who is always worried about

his child. Then, my late father immediately said: It refers to God who takes care of His servant everywhere and in all circumstances.

Here it becomes clear that his words are derived from the divine worlds and monotheistic truths that were evident in his heart and mind, and accordingly, his writings and speech should be carefully studied and researched.

I ask God to grant success and perseverance to the friends who have tried hard to compile this collection.

و ما توفيقنا إلا بالله عليه توكّلنا و إليه المصير.

And our success is only in God, in Him we rely, and in Him is the destination.

The fourth day of the month of *Jumādā al-'Ūlā*, 1439 AH,
The holy land of Qum,
Sayyid Muḥammad Muḥsin Ḥusaynī Ṭihrānī.

First Assembly: The truth of good, evil and their relativity

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم

بسمِ اللهِ الرّحمنِ الرّحيم

و صلّى اللهُ علىٰ محمّدٍ و آلِهِ الطّيّبينَ الطّاهرين

و لعنةُ اللهِ علىٰ أعدائهم أجمَعين

I seek refuge in Allāh from the cursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allāh's curse be upon all their enemies

The subject of good and evil has been discussed since ancient times, and there are various writings in this field, both in theological and monotheistic principles.

Some believe that there is no evil in the universe and that only "good" rules.[4] Evil leads to nothingness, and nothingness has no way in the world of existence. On the other hand, some believe that just as there are good objects and events, there are evil and undesirable events in the universe.

To clarify the issue, let us give an example: Suppose a painter draws a perfect picture of a sparrow or nightingale that is ten centimeters long. Can you say that his painting is not good because he did not draw a sparrow thirty centimeters long? Do you say anything good or bad to the painter who draws for you?! Do you call a calligrapher whose calligraphy is excellent, good, or bad?

Where this "bad" label comes from? Why do we say something is bad? Why do we say a dog is bad or a pig is bad? Why do we say that an infidel is bad, or a polytheist is bad? Why do we say snakes, bees and scorpions are bad? You may say: This orange is bad! We ask you why? You say: Because it is small! You have an appetite to eat a big orange and that small orange does not satisfy you, so it gets a "bad" label.

This is nothing more than an invented subject. Your appetite is to eat two oranges and one orange does not satisfy you completely. An orange fill half of your being, so you call it bad. If your appetite is about the size of a small orange from the beginning but you are given a large orange, you will call the big orange bad; because half of it is enough for you and the other half causes you trouble!

The orange says: This is my limit of existence, and I will feed you as much as I can; get another orange so that your stomach becomes completely full! Why are you blaming me?! I am complete in my being! I am perfect in my core, in my leaves and branches.

If a person thinks until the Day of Judgment, can he understand and evaluate all the aspects of an orange while the orange says that there is nothing wrong with me?

In our opinion, an orange weighing 75 grams is good and an orange weighing 150 grams is bad. All beings in the universe are different. That is, God Almighty has given every being an existential form; one is tall, and one is short; one is red and the

other is white; one has big eyes and the other has small eyes. However, everyone is pure goodness in their own being.

Suppose you take two of your sons to the market and give one who is two years old, a bottle of milk, and give more to the older one to carry home. Can it be said that the little boy is bad because he cannot carry a heavier load?

Can a child who learns addition and subtraction in the fourth grade be called bad because, for example, he cannot solve third degree equations? We cannot say that at all! The title of "bad", then, is a concept for presenting the limits of the external beings.

Suppose the width and length of a glass is one centimeter. That is, such a glass is not two centimeters. not that the lack of two centimeters is an external realization, and we use this title of "lack" to indicate the nonexistent (*ma'dūm*) that exists outside! The interpretation of "the nonexistent that exists outside" is wrong because we say " nonexistent", and nonexistent does not exist. So, what does "the nonexistent that exists" mean?!

All beings that God has created are different. It is impossible for two beings to be the same in all respects. Amīr Al-Mu'minīn and the Prophet are two beings. The Prophet and Imām Ḥusayn are two beings. Each of the Imāms has a specific existence; their origin, their end, their time, their place, their scope and their capacity differ from one another. To say that all are from "a united light"[5] is not for their external being, but for

their status of perfection and annihilation (*fanā*), but in terms of descending from the heaven of immateriality and proximity to God, they are all different.

All creatures are different.[6] We do not find two human beings in the same shape. Scientists may say that the twins are similar and have the same shape. They are similar in appearance, but according to common sense, every cell in their body is different and the organization of their existence is not the same. We may consider two glasses to be exactly alike, but they are hundred percent different from one another, and there is a reason for such claim.

From the time of Adam until the Day of Judgment, God has created billions of people, and not even two people are alike. One person's imagination, morals, height, thought, heart, liver, and arteries may resemble another person in appearance, character, or quantity, but they are not the same. This difference must exist for man, animal, and other beings, and this fact is one of the wonders of creation, because God is one and His manifestation is one!

One manifestation of God is man and one manifestation of Him is a leopard. Man says: God! Why did you create the leopard?! The leopard says: God! Why did you create man?! Man says: This leopard is a creature that hurts me. the leopard says: O God! Why did you create this man?! This human being who is the evilest and the most plotting of all creatures, shoots

with a gun and kills me. I live in a cave with my cubs, but we are not safe from your creature!

All these animals, like lions, leopards, etc., suffer from humans and say: The evilest creatures are humans! Because we grapple with every animal we encounter, and in the end, either we hunt him, or he hunts us. But man stands behind many covers to shoot us and destroy our children. What sin have we committed to be inflected by these most evil human beings?! Therefore, when He created man, the angels said:

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ

Basically, this man is a corruptor on earth, and he is bloodthirsty. He sheds both his own blood and the blood of other beings! The angels marveled at the creation of man![7]

God says to leopards and humans: Both of you are good being in every sense of the word, perfect in nature and identity![8] You have both origins, the end, birth, reproduction, love, the ability to eat, the power of repulsion, instinct, and intelligence to move from the beginning to the end! In the world you are assigned a task based on the original creation:

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِي مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ.

And your Lord revealed to the bees: Build for yourselves houses and nests from the mountains and from the trees and from the high roofs that people build.[9]

God has given everyone a beginning, a path, an end, and a plan, and they must all move to reach their perfection. If man asks God Why He did not create him a leopard or a leopard asks why You did not make me human, both are wrong! Oranges, lemons, apples, and pears differ in essence, in nature, in origin, but they are all perfect in their existence.

Is man originally more perfect than a leopard? We are not saying that leopards are more perfect than humans, but they are all the same in terms of creation. All are created by God and therefore are not superior to others.

Shaykh Sa'dī about the Oriental hornet (Vespa orientalis or the big bee) says:

زنبور درشت بی مروّت را گوی
باری چو عسل نمی‌دهی نیش مزن

Tell the unjust big bee to refrain from stinging if you do not give honey.[10]

It is true that the bee is big, but why is it unjust?! Because it does not give honey? Can the bee give honey? Does a bee give honey at its own will?! God created some bees to give honey and some to make antidotes and healing purposes. Why does man like honeybee? Because it gives honey to man. Why does he hate big bees? because its venom hurts us. So, loving the bee that gives honey is because of the benefit it brings to us.

Good and bad are based on our own interests, not on external reality. The venom of the "big ruthless bee" is poison for us, but for the bee is a defense tool—the principle of life and existence. If the poison is taken from him, he will die too!

One of the pillars of bee existence is venom and this venom is quite useful for him. The claws and teeth of a leopard is useful and if we remove them, he will die of starvation. Accordingly, teeth and claws are good for him, but we do not want to consider good as absolute, and we measure good based on our benefit and loss and say that one thing is bad, and another is good.

If you remove the attribution of something as good or bad and you also remove the "I", will you say that something is good or bad? When you remove the good and bad labels completely, for example, all oranges become fine.

A child with a deficiency may be called retarded, so people may consider that child "bad"! Nevertheless, can we really say "bad" to that child?! There are thousands of people who despise us absolutely and call us "backward people"! For example, 'Allāmah Ḥillī and Shaykh Murtaḍā Anṣārī were considered bad and backward! Many asked why they did not become like the Holy Prophet?

When you want to compare, all the things labeled as "bad" and "good" no longer remain. Nonetheless man must remove this analogy from his mind and see every creature in its own order. The retarded child in his center of thought, mind and

existence is a being. Two cells become four cells, then eight cells, and so on. This backward child, in his essence, is a being of this form. We see him as a small bird that the painter has painted—smaller than the big bird. The painter tells us: What are these curiosities for? What you see, is not a defect but a correct division. This child has no defects in its being because it exists and thus all beings are perfect.

A person who considers himself perfect, according to the close angels, is a corrupt creature. The angels said to God: Why do you want to create him?

أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَاءَ.

And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allāh said, "Indeed, I know that which you do not know.[11]

You, who are the All-Knowing and the All-Wise, make your caliph, whom you want to place on earth, an arrogant, fearless, and corrupt man who has no way to the Hereafter at all?!

تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ.

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.[12]

We have made this abode of the Hereafter for those who are not rebellious in the earth, are not arrogant, do not seek exaltation and do not commit corruption. The Hereafter and the place of the near ones is for them. Then God! Are you going to put such a person on earth as a caliph?! While we are pure, holy and divine:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيَ أَعْلَمُ مَا لَا تَعْلَمُونَ.

God replied: I know what to do; Silence! Your thoughts would not reach me! Stop prying! Even if you are a close angel, you will not understand!

إِنِّيَ أَعْلَمُ مَا لَا تَعْلَمُونَ.

I understand what you do not understand.[13]

What does it mean to reach the highest perfection? When you consider someone corrupt, you see those aspects of his existence and in comparison, you consider yourself good and him bad. Nevertheless, this "bad" must be eliminated. You angels, when you look at the creation of man from the point of view of the essence of existence and see the ability and talent that God has placed in him, you will realize that man is higher than you

because man with these qualities can move towards God and become perfect.

اگر یک سر موی برتر پرم
فروغ تجلی بسوزد پرم

If there is only one hair to fly more
In the flame of your light, my wings will burn.[14]

Man can travel to a place where angels cannot. Angels may be beautiful and delicate, but their creation has nothing to do with man, for man has a wonderful quality like a mined diamond, and angels are like lead or copper, polished, clean, and smooth. If a piece of copper is polished, your face can be seen in it. Now, is this piece of copper more expensive or the diamonds that are taken out of the mine and mixed with dirt and debris? Copper is copper even though it has reached its perfection! Diamond can become a ring in the hands of the king! There is no kingdom that takes a piece of copper or a piece of polished iron as an ornament.

Why does man bring trouble to himself? Why doesn't humanity move towards perfection and stay at one point?

وَأَكثَرُهُمْ لا يَعقِلونَ.

And most of them do not think.[15]
Human beings can be perfected, and this is a principle in all.

God has made human creation superior to all angels.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ.

And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.[16]

The principle of existence in the universe has always been diverse and cannot be the same and being similar is wrong! From the beginning to the end, each *al-nafs al-nāṭiqah* (rational soul) has been created different from one another. We do not find two similar particles in the universe, even if devices such as telescopes or microscopes prove the similarity between two objects. This is due to the weakness of the vision, otherwise, in fact, all particles are different from each other, and the universe, whose God is one, its beings and manifestations are also one. The requirement of unity is that every being be one. This means unity!

So then, where does harm, evil, immoral and ugliness come from? Even though the whole universe is the creation of God, and everything is good and gentle, where else can evil be found?!

پیر ما گفت خطا بر قلم صنع نرفت

آفرین بر نظر پاک خطاپوشش باد

Said our master on the creator's pen, found no slip
Greetings on his pure view that is the veiler of slip.[17]

In other words, with this expression, the poet rectifies the mistakes that come to mind and says: The mistake was not made by the pen of creation—meaning, "No repetition in manifestation". That is, one quiddity does not become two; one existential substantiation does not become two; Existential substantiation is one and has no repetition. So, the whole universe is "one manifestation". From the beginning of the world of creation to the end of it, every existential substantiation is one and has no repetition. If we look at the whole world, it is "one identity" and has a "one Existential substantiation"

این همه عکس می و نقش مخالف که نمود
یک فروغ رخ ساقی است که در جام افتاد

All these reflections of wine that manifest differently
Are a glow of the face of sāqī (wine-pourer) who shines into the cup.

Rumi considers the bee sting, which is fatal for humans, to be necessary for the bee.

پس بد مطلق نباشد در جهان
بد به نسبت باشد، این را هم بدان

Thus, there is no "absolute evil" in the world
There is relative evil, know this.[18]

In this world, good can be considered relative, but in the real world of manifestation and creation, all beings are from God. There is no difference between man, animal, dog, fox, Gabriel and Michael. In the world of emergence and the world of creation every being is identified with the essence of his Lord and the effect is the existence of the revealed cause. If we reduce the cause, it becomes the effect. If we raise the effect, it becomes the cause itself. In the realm of above, a manifestation of God created the whole universe and all beings.

این همه عکس می و نقش نگارین که نمود
یک فروغ رخ ساقیست که در جام افتاد

All these reflections of wine that manifest differently
Are a glow of the face of sāqī (wine-pourer) who shines into the cup?[19]

The Prophet says, "O God, I am inferior to all people!" and Bāyazīd says, " I do not deserve to accompany a dog; how can I be worthy to accompany the Everlasting God."[20]

In the world of creation or the higher world, if the angels and prophets consider themselves to be superior to any other being as much as an atom, this idea is the object of destruction for them! The titles of good and bad, superiority, inferiority, nobility, superiority and other titles are all for this world and for the one who leaves this world and sees the truth, he will eventually realize that everyone is equal.

The amount of power exerted by God to create Mount Abu Qubays, which occupies half of the land of Mecca, is the same as the amount of power used for a small piece of rock. There, God did not exert more force to create the mountain. The mountain in our eyes is big and a piece of rock is small. We consider Gabriel as the great angel and the angels under his domain small. We consider the elephant big and the mosquito small! Nevertheless, in the world of meaning, the exercise of power, knowledge, wisdom, creation and all the attributes of God to create an elephant is the same as creating mosquito. One power, one science, one wisdom, one emergence and one manifestation are spread over all the worlds and all beings are there, and there is no precedence or lag.

If someone thinks that he is better than a dog or cleaner than a dog, his place is in the depths of hell.[21] Committing a sin is not only in drinking alcohol, but if someone sees himself as superior to another, he has sinned.

The Holy Prophet used to shout: Which servant is poorer than me?

أنا أفقرُ الفقراء! أنا مسكينٌ جالس المساكين!

I am the poorest of the poor, I am the poor and needy who have become the companions of the poor.

Amīr Al-Mu'minīn (peace be upon him) always called himself inferior to all creatures in prostrations! In the prayers of Ḥaḍrat

Sajjād or the rest of the Infallibles, a state of equal standing is observed for all beings, because they never considered any human, animal or particle to be lower than themselves.

When man descends from the world above to the world of multiplicity and relations, considerations (*'itibārāt*) will manifest themselves and thus we consider some to be knowledgeable and some to be ignorant. We consider some to be Christian and some to be Muslim, or some to be impure and some to be pure.

In the world of plurality, these *'itibārāt* are necessary for man to move towards the higher goal, because man will not reach the truth until he crosses the bridge of abstraction, falsehood, hypothesis and fantasy.

Impurity is for the world of duty (*'ālam Taklīf*) and in the higher realms, dog for example, isn't considered to be impure. In the world above, all beings are the same in terms of the principle of descending from the higher realm. Can you say that God is impure? Can a dog be considered separate from God?! Its existence, its origin, its particles, its skin, all these? The dog has as much attachment to God as the existence of man, his origin, and the particles of his body?! Is man more attached to God than a dog?! Can this be assumed?! This is not the case! So, if God is with any creature, there is no difference between a dog and a human!

Why do we say that dogs are impure? Because they are harmful to human beings because they have germs. Their

existence prevents man from perfection. When a person eats pork, his mind becomes like a pig.[22] He can no longer follow the path of servitude. Therefore, it is forbidden (*Ḥarām*) to eat pork. No one can claim that the pig in its existence has no connection to God, because the pig was also created by God. Do we have two creators in the universe?! A creator of good things and a creator of bad things?! If this is so, then this is the word of Zoroastrians! Zoroastrianism has a dualistic cosmology of good and evil. They believe in the Creator, the devil and God, and two gods and two principles, but God is one:

قُلْ هُوَ ٱللَّهُ أَحَدٌ.

Say, "He is Allāh, [who is] One.[23]

فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ.

So, know, [O Muḥammad], that there is no deity except Allāh.[24]

Second Assembly: 'Ā'ishah's will, predestination and logic in the Battle of the Camel

أعوذُ بالله مِنَ الشّيطان الرّجيم

بسم الله الرحمن الرحيم

و صَلّى اللهُ عَلى مُحَمّدٍ و آلِهِ الطّيّبين

و لعنَةُ اللهِ عَلى أعدائِهِم أجمَعين

I seek refuge in Allāh from the cursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allāh's curse be upon all their enemies.

One said to 'Ā'ishah: Who were the most beloved people in the sight of the Messenger of God, peace and blessings of God be upon him? She said, " 'Alī ibn Abī Tālib." He said: What caused you to rise up against 'Alī? "Did your father marry your mother or not?" 'Ā'ishah asked him. "Yes," he said. "Why did he get married?" "It was God's destiny," she said. "Well, that was my destiny, too," she said.[25]

The logic of 'Ā'ishah has been discussed for many centuries by many Shiites and Sunni Muslims. Basically, with the logic of "God's will", they want to absolve themselves of responsibility in cases where free will plays a role.

The same rationality is found in the words of Abu Bakr, 'Umar, Mu'āwiyah, and all the rulers of the Umayyads, the Marwanids, and the Abbasids during their reign. "Divine

destiny" is the excuse for their bad actions, and not only do they absolve themselves of responsibility, but they also consider their actions to be right.

Is 'Ā'ishah's logic based on truth or not? If it is based on the truth, her war with the Amīr Al-Mu'minīn was the fate of God, and everything in the world is the will and fate of God. As a result, her action was righteous as divine destiny, and she cannot be blamed.

By attributing our actions to God's will, we distance ourselves from the circle of responsibility. If everything is from God, so is our action. Why do we condemn God in destiny and consider ourselves the ruler and dominator of God?! Well, we are one of the beads of the world, and as part of the world, we are responsible. It is true that everything is from God, but can it be said that our free will does not play a role while it plays the main role?

If 'Ā'ishah is asked why she wears a veil *(ḥijāb)*, will she say that it is God's will and destiny, or will she say that this is a duty that God has ordered me to do? Is *ḥijāb* contrary to the general will of God?

If I pick up this bowl of sugar at my own discretion, can I say that this action of mine is God's will? Suppose that I throw the bowl on the ground and break it. Can I say that my action is God's will and relieve myself of responsibility?! Of course, not because no one accepts my logic! Firstly, the Shari's, secondly, the conscience, and thirdly, the intellect dictate that everyone is

the guarantor of his actions and damages must be paid. No matter how much I shout that "the break of the bowl was the will of God", no one will accept, but they attribute this kind of logic to madness. No one can commit any crime in the world and say, "It is God's will."

If the glass itself fell off the shelf or was broken by an earthquake without the mediation of the free will, our free will would not interfere in its loss and God would not hold us accountable. When our authority is involved, God will hold us responsible.

مَن أتلفَ مالَ غيرِهِ فهوَ لهُ ضامِن.

Whoever damages someone else's property, is liable!

All guarantees are regulated according to this decree, which is rational, religious, and conscientious. Even among the savages of the forest, the rule of " Whoever damages someone else's property, is liable " is valid. For example, if savage tears another savage's clothes or steals property, he will be held accountable, which is ruled by his intellect and conscience as well.

Should this general rule be completely removed from the circle of God's decree and limit the circle of God's decree to those things in which our will does not interfere?! Or not! This work of God, which is to break this sugar bowl, has been

fulfilled here from the path of our will and we are the last complement of the cause to complete this task.

There are many conditions for this sugar to be broken. First, God must create the soil and then extract the necessary materials from that soil. Then someone must cook it in the factory and pack it in cartons and send it to market.

Likewise, there are many reasons for its maintenance, from the forces of gravity, the objective and temporal and spatial conditions and other components and means. However, the last condition is that we do not try to break it by our own will, otherwise that sugar bowl with all its characteristics will be destroyed.

Despite all that chain of causes, which has thousands upon thousands of causes, our will to break this bondage is the strongest and most important. We voluntarily break or do not break. We pray or not at our own will. All goodness's and sins are related to our will, and the will is for us.

Whoever drinks wine and thinks it is water is not guilty. But whoever drinks water with the intention of wine is punished, and his punishment is equal to the sin of drinking wine, without any difference in the general criteria. Therefore, the evil we do out of our will, is done at our discretion, and the paradise and hell is based on this rational argument.

فَرِيقٌ فِي ٱلْجَنَّةِ وَفَرِيقٌ فِي ٱلسَّعِيرِ.

One group will be in Paradise and a group in the Blaze.[26]

Therefore, the evil or good that we do voluntarily is done at our discretion, and salvation or closeness to God and spiritual separation from Him are based on this analogy.

If "will" and "authority" are taken away from us, we have no responsibility and no one can hold us accountable.

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا.

Allāh does not charge a soul except [with that within] its capacity.[27]

لا يُكَلِّفُ اللهُ نَفسًا إلا مَا آتَاهَا.

Allāh does not charge a soul except [according to] what He has given it.

You might say that heaven and hell are from God! We also say that God has heaven and hell, but t whoever goes to hell or heaven has gone according to his own will.

و لا يُمكنُ الفِرارُ مِن حُكومَتِک.

It is not possible to escape from your government.[28]

This verse is true, but it does not absolve us of responsibility. I know that if I let go of the sugar bowl, it will break, and I must pay damages. If I say that this was the work of God and God must pay the damages, then the one who takes the money from

us is God Himself, and the guarantor, the guarantee, and the ruling, are all from God.

Should we find God in exceptional angles and make him the authority to rule? One who argues based on monotheism, will realize that the whole universe is for God. Therefore, the ruling of guarantee is also for God. It is from God that I must pay for this myself and money is also from God. The Sharia, which rules to get the money for your loss is also the property of God. How can I attribute the breaking of the bowl to God, but say I am not a guarantor because God did it?!

'Ā'ishah, as the wife of the Prophet had destroyed the sanctity of the Messenger of God, and when she asked the Prophet for advice, the Prophet told her:

وَقَرنَ فِي بُيُوتِكُنَّ.

Stay in your houses![29]

The Prophet of God weeps over his nation at the end of his life, and when he is asked, "Why are you weeping?" He says: "Mercy for my nation!" My weeping is only for my nation [because of the mercy I have on them]!", nevertheless my wife as the head of the army, has revolted against 'Alī ibn Abī Ṭālib.

The wife of the Prophet is the pride of the Prophet, and this is especially important! The one who should be with the Prophet has declared war on the Prophet. Her apparent enmity with Amīr Al-Mu'minīn was as if the religion had been

destroyed, the Kaaba had been destroyed and the Qur'an had been burned.

Islam had reached the point where the Prophet's wife had come to defend the people!

Where we are condemned, this policy and logic of 'Ā'ishah and escape from responsibility and rebuke is evident in us. We do wrong and when we come to the position of interrogator, we say: it is God's destiny. How can we escape from God's destiny?!

اگر تیغ عالم بجُنبد زجای
نبرّد سری تا نخواهد خدای

If the blade of the universe moves
It will not cut off a vein until God wills it.[30]

We create the " the issue of predestination " and, as logic, silence others, but what is our responsibility? In the Battle of Karbala, Shamir ibn Dhī al-Jawshan killed Ḥusayn ibn 'Alī, the grandson of the Islamic prophet Muḥammad. Was Shamir responsible or not? We are monotheists and we see the act of Shamir as the act of God, thus the cutting of the sword is also by God. We see Imām Ḥusayn and the land of Karbala from God, but here only two things are altered in the analysis. Was the will of Imām Ḥusayn without God's permission? Was the Will of Shimr deficient from the will of God? Or do their wills lead to salvation of soul or its destruction? It is wrong to say that the free will is

not involved, because not only humans but also animals are responsible for their actions. An animal that bites another animal for no reason is responsible because it is out of free will and we have a narration that this act will be reprimanded on the Day of Judgment.[31] We cannot deny the will, and if there is a will, there is a reward for good deed and penalty for wrongdoing, and consequently there would be heaven and hell.

Now, if someone kills a person and then reads the poem above, he is proved the fallacy of that assumption. If we respond with this analogy, we are deliberately making a fallacy. fallacy means that we do not give an argumentative premise for the result we want, but we bring a poetic premise and present it as an argument.[32] We use invalid and flawed reasoning in making arguments, but we must know that God does not fall into fallacy and error!

Third Assembly: Doctrinal Questions and Answers

أعوذُ باللهِ منَ الشّيطانِ الرّجيم
بسم الله الرحمن الرحيم
وَ صلّى اللهُ على محمّدٍ وَ آلهِ الطّاهرين
وَ لعنةُ الله على أعدائهم أجمعين

I seek refuge in Allāh from the cursed Satan
In the Name of Allāh, the All-Beneficent, the Most Merciful
And blessings be upon Muḥammad and his pure family,
And may Allāh's curse be upon all their enemies

تا نگرید ابر کی خندد چمن   تا نگرید طفل کی نوشد لبن
تا نگرید طفلک حلوا فروش   دیگ بخشایش کجا آید به جوش.

Without any cry from the cloud, there will be no laughter from the grass
Without any crying baby, there will be no milk.[33]
Without any cries from the child selling sweat (*Ḥalwā)*, the pot of generosity will not boil.[34]

There is no answer or fulfilment before prayer.

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ.

Say, What would my Lord care for you if not for your supplication?[35]

Question: Does prayer cause something to come into being, or does it cause rain, for example, because it is already inscribed in *lauḥul maḥfūẓ* (Book of Decrees)?
Answer: This is true in all cases and is not limited to this issue!

Although in the united world, all deeds are the will of God, but we are here in this Majlis to greet each other, to cooperate, to love one another and to follow the tradition of the Prophet. These are our motives.

وَلَكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ.

But Allāh does what He intends.[36]

We now take the sugar at will and mix it in the tea at will and drink the tea at will. Before drinking tea, is it known whether I drink or not? But when I drink, this act of "drinking" comes to reality.

Whatever happens in this world of plurality of causes, effects, and the means of the effects, without the slightest transgression and exception, are the will of God.

Imagine a carpenter cutting a log with a saw and then measuring and trimming with a goniometer and making a door. Can we deny this chain of causes? The fact is that "a door" has been discovered by us. One sees the door and the other sees a series of causes. One may pray for rain, and a carpenter may

build the door, but there is no difference between the one who makes the rain and the one who makes the door.

Question: Then this rain is created from "our *nafs*. Does the *nafs* claim such a thing? Is our *nafs* the creator of the rain? Answer: Yes! *Nafs* creates the rain; Our *nafs* causes rain and rain is the effect of our *nafs*.

Question: It is said that Prophet Yūnus was very temperamental and attributes such as impatience and intolerance are quoted about him. There are also descriptions of Rubīl who tells the Prophet Yūnus to ask God not to punish the people. Why was the Prophet Yūnus, who was one of the saints of God and had the position of the devoted *(mukhliṣin)*, tempered? And why is not Rubīl sent as a prophet?

Answer: Ḥaḍrat Yūnus was not temperamental and the narrations about his temperament are false.[37]

These are known as Israelites, and Israelites are stories that are in our news, and they were originally narrated by Jewish scholars who converted to Islam, such as Kaaba al-Akhbār, Abu Hurayrah, and so on.[38] These kinds of narrations have no *sanad* (proved document) and are forged. Without considering the *sanad*, none of these are valid at all.

The people of Ṭā'if harassed the Prophet so much so that when a Christian servant named 'Addas brought fruit to the Prophet, the messenger of God introduced the Prophet Yūnus an honorable man, his brother and the messenger of God.[39]

Prophets are infallible in three things; sin, acceptance of revelation (*waḥy)* and implementation of revelation.[40]

According to the verses of the Quran, Prophet Yūnus invited his people, but they did not accept, and when this continued, he cursed them. He warned them of the wrath of God and completed his mission. Should Ḥaḍrat Yūnus have resisted until the last stone was thrown at his head? No! This is not everyone's mission!

The ranks and positions of the prophets are different and not everyone is like Muḥammad, the Messenger of God, or Abraham.

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ وَءَاتَيْنَا
عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنْ بَعْدِهِم مِّنْ
بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ وَلَوْ شَآءَ ٱللَّهُ مَا
ٱقْتَتَلُوا وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ.

Those messengers - some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allāh had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allāh had willed, they would not have fought each other, but Allāh does what He intends.[41]

وَرَبُّكَ أَعْلَمُ بِمَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا.

And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].[42]

These verses indicate that although the prophets all have the position of monotheism, they have different positions and degrees.

When a prophet calls and completes his mission, but the people reject it, it should not be expected that God will not punish those people. If Jonah (Ḥaḍrat Yūnus) had endured, he would have had more spiritual stage (*maqām*). There is no doubt about this because the verse of the Qur'an says:

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ * فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ وَكَذَٰلِكَ نُـۨجِي ٱلْمُؤْمِنِينَ.

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." So, We responded to him and saved him from the distress. And thus, do We save the believers.[43]

After that, when Haḍrat Yūnus was in the belly of a fish and in darkness, he saw that he could not escape from God and that God did not compliment him; being a prophet is not a reason for God not to keep him in darkness and in the belly of a fish! [So, he cried out]: All power, wisdom, knowledge, origin, but you are all, and to You return all.

There is no indication that Haḍrat Yūnus was temperamental. He only invited the people to God, and they did not obey, and God's punishment appeared. Haḍrat Yūnus could have endured so that God would elevate his position through passing the test of Allāh.

By testing his patience and throwing him in the belly of the fish, God wants to elevate his degree.

If Rubīl was more knowledgeable and pious than the Prophet Yūnus, then it can be said that God was mad that he did not make him a prophet. In this case, all the problems can be attributed to God.

It is not unlikely that when people oppose the order of the Prophet, a scholar such as Rubīl will call people to the truth and say, "Do not offend your Prophet, or you will be punished by God." This does not imply the superiority of the Rubīl.

Question: How is it possible that the religious leaders were sometimes incredibly sad and sometimes incredibly happy?

Answer: Their sadness or happiness cannot be considered perfection or imperfection, but these are their attributes by nature. Shaykh Muḥammad Bahārī, who was a

student of the late Mullā Ḥusaynqulī Hamadānī, always laughed in his speeches, but Mr. Sayyid Aḥmad Karbalā'ī, a first-rate student, was a man of meditation, meticulousness and research, and in fact, he was bound, determined, thoughtful and serious.[44] Mr. Ḥājj Mīrzā Jawād Tabrīzī never laughed in his life, and was always in state of lamentations and such.

Once Shaykh Muḥammad Bahārī was engaged in worship on the porch of the shrine of Amīr Al-Mu'minīn, peace be upon him, and a student who had run out of money, was asking Amīr Al-Mu'minīn for money! The late Bahārī called him and put some money in the palm of his hand and the student said, "No, no, sir!" Shaykh Muḥammad Bahārī said: Take it! you did not want anything else! So, take it. This behavior indicates his perfection and is not considered a weakness.

In the school, one of the students had a chronic illness for two or three months and he had no one to take care of him. Shaykh Muḥammad cooked food for him and put it in his mouth. He washed his clothes and took care of him for two or three months until he was healed.

One day, Mr. Shaykh Muḥammad started reciting Mathnawī aloud in the room of the same student. In those days, Mathnawī was considered impure and to open its pages or keep it, a clamp would be used. The students at the school became angry with the sound of Mathnawī and went to the patient's room. Suddenly, Mr. Shaykh Muḥammad put Mathnawī in front of the patient and immediately sat in the corner of the room.

Students who saw Mathnawī in front of the patient began to blame him. Immediately Mr. Shaykh Muḥammad says: Is not reading Mathnawī terrible?

He writes to one of his students:

بسم الله الرّحمن الرّحيم، قُل: يا أيّها السّالِكون! لا أسلكُ ما تَسلكون، و لا أنا اسلكُ ما سلكتُم، و لا أنتُم تَسلكون ما أسلكُ، لكم سِلكُكم و لِيَ سِلك.

In the name of God, Most Gracious, Most Merciful. Say: O seekers and wayfarers, I do not walk the way you walk, and not only do I not walk your path, but you do not walk my path. You have your way and I have my way.

He also writes to one of the scholars of Tabriz: I am a sacrifice to your holy existence, which you are unaware of.

Ḥājj Mīrzā Jawād Tabrīzī (may God have mercy on him) on the other hand always cried and feared the punishment of God. He spoke incessantly of the *Nafs al-'ammārah* (The Commanding Soul) and discussed greatness and glory and so on. All this is mentioned in his book "Liqā Allāh".

Which of the two is a better person? Pears give pears and apples give apples and both are good, but pears should be good pears and apples must be good apples. If pears and apples are healthy and not actually rotten, no one can say which is better because such a question is meaningless. One day, some of the companions were sitting in the house of Imām Ṣādiq (peace be upon him)] and the Imām came angry among them, and his

companions asked about the cause of his anger. Imām said: One of my maids had done something wrong. I went to punish her, and she ran away, and I did not find her! I am amazed at the people who attribute the knowledge of the unseen to us while I do not find my maid.

Then Imām Ṣādiq recites the noble verse of Quran about Āṣif bin Barkhiyā, who brought Queen of Sheba's throne to the Prophet Solomon in the twinkling of an eye.

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ.

A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."[45]

قَالَ ٱلَّذِي عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ.

Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."[46]

To say "before the light of the eye returns" means to blink an eye, but that it is not the case. It is a wave that goes out of the eye and returns, and this is much faster than the blink of

an eye! To perceive, one must see the light of the reflection of the object and as we know light travels three hundred thousand kilometers per second, and if the distance to see an object distance is one hundred and fifty thousand kilometers, then one blink of the eye, in one second, will bring the object to visualization, but what Āṣif said is faster, as if you open your eyes and see the object immediately. This act of Āṣif is considered "the knowledge".

Ḥaḍrat Ṣādiq [about it] says: The one who presented the throne of Bilqīs from Sabā, says in the Holy Quran that he had a knowledge of the book, but how much does a person who has all the knowledge of the book, know?!

According to the text of the Qur'anic verse, Amīr Al-Mu'minīn and the Infallibles (peace be upon them) had all the knowledge of the book.

وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ.

And he who has all the knowledge of the Book.[47&48]

He who has some knowledge of the book (عِلْمٌ مِّنَ ٱلْكِتَٰبِ)presents the throne of Bilqīs; What about someone who has all the knowledge of the book?!

It is brought in the narrations that Āṣif bin Barkhiyā was aware of one knowledge, and his knowledge, compared to our knowledge, is like a bird soaking its beak in the water of the ocean. Our knowledge is like the ocean.[49]

Which of Imām Ṣādiq words are true, that he gets angry at his maid and says: "I am amazed at these people who think we have the knowledge of the unseen!" Or that we are the ocean of knowledge? Both statements are correct, because it is wrong to attribute knowledge to them when God is the bestower of knowledge. At the same time, his claim that they are "the ocean of knowledge" is true.

O God when I consider thee, I am a king among kings,
I have a crown on my head
But when I consider myself, I am one of the deprived,
And dust is on my head.[50]

یکی پرسید از آن گم‌کرده فرزند
که ای روشن‌گهر، پیر خردمند
ز مصرش بوی پیراهن شنیــــدی
چرا در چاه کنعانش ندیــــدی؟

One asked the man who had lost his son:
O noble and intelligent old man,
As you smell his clothes from Egypt
Why did you not see him in the well of Canaan?[51]

It is stated in the Qur'an that Prophet Yūsuf gave his shirt to his brother to take to his father, Prophet Ya'qūb.[52] Before Yūsuf entered Egypt, Ya'qūb smelled Yūsuf's shirt and said, "It smells

like Yūsuf's shirt!" Finally, the Yūsuf 's brother arrived and put the shirt on his father's neck.[53]

فلمّآ أن جَآءَ ٱلبَشِيرُ ٱلقىٰهُ علىٰ وَجهِهِۦ فٱرتدَّ بَصِيرًا قالَ ألمْ أقل لكمْ إنِّيٓ أعلمُ مِنَ ٱللهِ مَا لا تَعلمُونَ.

And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allāh that which you do not know?"[54]

وَٱبيَضّتْ عَيناهُ.

And he turned away from them and said, "Oh, my sorrow over Yūsuf," and his eyes became white from grief, for he was [of that] a suppressor.[55]

بگفت: احوال ما برق جهان است
دمی پیدا و دیگر دم، نهان است

He said that our situation is the light of the world
One moment, visible and another, hidden.

گهی بر طارُم أعلیٰ نشینیم
گهی بر پشت پای خود نبینیم.

I am sometimes sitting in high heaven
Sometimes I cannot see the back of my foot.[56]

Some say that Ḥaḍrat 'Abbās was very tall, and he was between heaven and earth, and they attribute supernatural deeds to him, but do you believe in such attributes?! In *rawḍah*, they talk about these things, but the answer is no more than one word and that is, when you lift this bowl of sugar from the ground, do you know that the power used to lift it from the ground is from your own power or from the power of God?? It is *shirk* (associating partners with God) to say that we do small and worldly things and God does great things that we cannot do. If we say so, then we have divided power in the world into two parts: half for ourselves and half for God! Small things are done by our power and will, such as raising the bowl of sugar, and turning the sun and the earth, by God. Hence, there are two Gods, and this is polytheism, dualism or *shirk*!

On my second visit to Al-Ḥarām Mosque (Mecca Grand Mosque), one hour after sunrise, I sat next to Sayyid Muḥammad Ṣādiq and Āqā Sayyid Muḥsin who were pilgrims. One of the Syrian scholars, who thought I was a Syrian Arab, came to us, sat down, greeted us and talked a little. Later, one of the imams of Medina came to visit him and sat next to him, and some Arabs also gathered. I talked for a while with the Syrian scholar, Shaykh 'Umar 'Ādil Malāḥfjī who was from Aleppo and said to him:

> Why do not you tell them to stop this abuse! Their logic is very immoral because people come from

> far places to visit and want to kiss the grave of the Holy Prophet, but they hit them on the head with a rope and call them polytheists because, for example, they kiss the iron of the shrine. When you kiss your wife, father, or mother, is it shirk?! Whoever kisses the shrine does not kiss the iron but kisses the soul of the Messenger of God and expresses his love in this way, and this kissing is the expression of feelings and emotions. Can you tell a mother who hugs and kisses her child not to do it? Is her action shirk?? People should be free to visit and kiss the shrine of the Prophet. I have seen that all Shiites and Sunnis kiss the shrine of the Messenger of God. Many Sunnis themselves are upset with these Wahhabis, and I heard that in Egypt, on Friday nights, some gatherings are held next to the shrine of Ḥaḍrat Zaynab, peace be upon her, and one of their prayers is to overthrow these Wahhabis and eliminate them. That is, they pray that God will remove these demons from the earth. Well, Shaykh, why don't you tell them about this matter?!

Shaykh 'Umar replied angrily: O our Sayyid! By God, these [Wahhābīs] are polytheists!" Then he said: As I was performing *Ṭawāf* (seven turns of circumambulation around the Ka'ba) this morning, I saw some of these Iranians standing and praying:

إلهى بحق فاطمة و أبيها و بَعلِها و بَنيها.

God. I beseech you in the truth of Fatimah, her father, her husband, and her children…

The Imām of the Masjid al-Ḥarām was passing by that place when he suddenly told them to be quiet: this is *shirk* and don't pray like this.

I swear at that time God put it into my mind to go ahead and tell him to shut up and stop barking, and I did.

The Imām of the Masjid al-Ḥarām was surprised and said to me, why am I saying this? I said: Do you believe in the Qur'an or not? "Yes," he said. I said: Isn't it mentioned in the Quran that Yusuf's shirt caused Ya'qūb to open his eyes and see again?! What was that shirt made of? "Well, it was cotton, linen and ..." he said. I said: Do you agree that this linen shirt opened the eyes of Ḥaḍrat Ya'qūb?! Qur'an says:

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا.

And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing.[57]

While the Qur'an itself says:

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَـٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ.

And he turned away from them and said, "Oh, my sorrow over Yūsuf," and his eyes became white from grief, for he was [of that] a suppressor.[58]

" Yes," he said.

I told him that you associate the healing of Ya'qūb's eyes with a linen or cotton shirt, but you do not give such credit to the Prophet's daughter. Don't you think her pure soul is as effective as a shirt that heals a blind eye?! He was speechless when I said this! He could no longer speak and answer.[59]

Concerning the pilgrimage to the graves, the pilgrimage of the Messenger of God and the quality of the visit, we have many narrations in some authentic books, such as Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim![60] Even though these are their own books, Wahhabis do not follow them.

Wahhabis are very solid people like Christian Catholics. They have a dry, empty and contentless religion and they believe that heaven can be bought by giving money, or like Christians, if you give money to a church or a priest, you can commit any crime or tell any lie.

Wahhabis are the same as Akhbārīs.[61] Akhbārīs have no philosophy, reason, or wisdom! They act on what they hear from the apparent news, even if it is adultery! Adultery is against the Qur'an, but they say such a thing has been reported in news! Is the news you received true? Does not man want to discern the correct news with the power of reason or not? "Is not intellect a strong reason?" If not, for what reason should one understand whether Ḥaḍrat Ṣādiq said this or not? Wahhabis are the same as

Akhbārīs. They do not understand anything and that is what destroys religion and Sharia at all![62]

Shaykh 'Umar invited me to Aleppo and said, "Come there, be my guest and speak for the people!" The hearts of our family and sisters are pure, and our daughters and wives in Aleppo are sad until they see Ḥaḍrat Zahrā in a dream, and they say: "Our faith is not acceptable unless we see her in a dream. Finally, they must see Ḥaḍrat Zahrā in a dream to reassure their hearts.

The reason for their love for Ḥaḍrat Zahrā is that they were all Shiites, and when Ṣalāḥ ad-Dīn Ayyūbī, may God curse him, took control of Aleppo, he killed ninety thousand Shiites in one day from morning to evening. He then went to Egypt and overthrew the Fatimid rule of Egypt.[63] First they became Ḥanbalīs, then Shāfi'īs, and now they are Ḥanafīs. During the day, he would cut off the necks of the Shiites with a sword and kill all the Shiite patrons. Now the Sunnis of Egypt are remarkably close to us in contrary to Saudis who are hostile. the Egyptians are close to us and are gentle, and all are lovers of the Ahl al-Bayt.

Question: Our Master used to quote: One day, Your Excellency, visited one of your teachers with enthusiasm and said: I want to pour water on your hands to wash your hands! It is my duty to kiss your hand.

Answer: This is nothing! Ḥaḍrat Amīr Al-Mu'minīn, peace be upon him, says:

مَن علّمنی حَرفا، [فقد] صیّرَنی عبدًا.

Whoever has taught me one letter, has made me his slave.[64]

This statement of Amīr Al-Mu'minīn is an absolute truth according to a very sound philosophical criterion, because man becomes a slave to whoever dominates him. Spiritual teachers buy the human soul with their education, so the human soul is their slave.

The words of Amīr Al-Mu'minīn (peace be upon him) may not be sermons, but they are logical arguments in which analogical reasoning reaches a conclusion.

That teacher was Ḥājj Shaykh Abdul Jawād Isfahāni, who was one of the elders. In Qum, he was a virtuous ascetic, devout, pious, and understanding theologian. I studied most of Sharh al-lum'a (Al-Rawḍa al-bahīyya fī sharḥ al-lumʿat al-Dimashqīyya), all the laws, many treatises, the first volume of Kifāyah and maybe half of the Makāsib in his lessons. He was meticulous, thoughtful, and studious. He spoke very calmly and serenely.

He had a room at the top of the corridor between Feyziyya School and Dar Al-Shifā School. [The carpet] of that room was a straw mat, and the thickness of his mattress was like a quilt. His turban was one of those canvas fabrics and so was his dress, while he was the grandson of the late al-Muḥaqqiq al-Karakī and one of the men of grace and knowledge!

During the summer when I was studying Makāsib, I realized that he did not want to go to Isfahan, because he did not have any family members there.

He married late. When I was twenty-two or twenty-four, he was at least forty or forty-five years old, and he died at the age of eighty-five. De did not marry because he could not afford the expenses, but anyway he lived with the utmost chastity and even more in infallibility. He was a wise man, prudent and knowledgeable, and his rank was not less than that of Āyatullāh Gulpāyigānī and the like. His words were very precise and delicate when it came to reading or discussing! He later married and had noble and worldly grandchildren, some of whom are now in Qum.

Mr. Buruwjirdī sent him to Kirmānshāh as a distinctive scholar and teacher to run the seminary. He stayed in Kirmānshāh for ten years and then returned to Qum to teach. In the last few years of his life, he had several eye surgeries and two prostate surgeries in Tehran hospital. He later settled in Sidih, one of the cities of the province of Isfahān. I am deeply indebted to him so that kissing his hands can never equate the content of his teachings! I am truly always indebted to the teachers who taught for God. Until the end of his life, he endured a lot of hardships, harassment, suffering and boredom! He was a very noble man, honorable, dear and a gentleman in every sense of the word! May God have mercy on him! May God have mercy on us too!

Fourth Assembly: Knowledge of the Wilāyah and attainment of practical monotheism

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم

بسمِ اللهِ الرّحمَنِ الرّحيم

بارئ الخلائقِ أجمعين، باعثِ الأنبياءِ و المُرسَلين

و الصّلاةُ و السّلامُ علیٰ سیّدِنا و نبیّنا و مَولانا أصلِ الجودِ و عینِ الشّاهدِ و المَشهودِ؛

أبیالأکوان بفاعلیّته و أمّ الإمکان بقابلیّته

حَبیبنا و حَبیبِ إله العالمین أبیالقاسم محمّد

و علیٰ أخیه و وصیّه و وزیره و خلیفته فی أمّته

و ولیّ کلّ مؤمنٍ و مؤمنةٍ من بعده، علیّ بن أبیطالب أمیرالمؤمنین

و علیٰ الأحدَ عشرَ من وُلده، الأئمةِ الهُداةِ المعصومین

لا سیّما بقیّةِ اللهِ فی الأرَضین

و لعنةُ الله علی أعدائهم أجمعین

I seek refuge in Allāh from the accursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

Creator of all creatures, sender of prophets and messengers

And blessings and peace be upon our Sayyid, our Prophet and our Master, the principle of the truth of existence

The witness, the soul of every visible entity and the first of the creatures

the spiritual father of all beings in respect of his subjective cause

the spiritual mother of the universe in respect of his divine grace

Our Beloved and Beloved of the God of the Worlds, Abu Al-Qāsim Muḥammad

And upon 'Alī

his brother, Waṣī, minister and successor in his nation
And the guardian of every male and female believer after him,
'Alī bin Abī Ṭālib, Amīr Al Mu'minīn
And on the eleven of his sons, the infallible, guiding Imāms
Especially the Baqīyat Allāh (Remainder of Allāh's) in the two lands
And may Allāh's curse be upon all their enemies

God the Wise said in his Noble Book:

أَلَا إِنَّ أَوْلِيَاءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * ٱلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ * لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِي ٱلْأَخِرَةِ لَا تَبْدِيلَ لِكَلِمَـٰتِ ٱللَّهِ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ.

Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allāh. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allāh. That is what is the great attainment.65

Wilāyah is a practical monotheism or acknowledging that He is the Lord and Master in the position of perfection, obedience and submission to His commands; to take God out of the world of concept and to observe His Light, Attributes and Names in the outside world and to place him in the *nafs*.

Every perfection that man achieves is through monotheism and submission to God's commands.

The mere belief in the existence of God (that God is a concept that has nothing to do with the outside world) has also been acknowledged by all Arab polytheists.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ.

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allāh".[66]

أَفِي ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ.

Is there any doubt in Allāh who created the heavens and the earth?[67]

Everyone agrees on the existence of such a God, but what about the God whose knowledge, power, and wisdom are effective; the One who is the knower of secrets and mysteries; the One who is aware of man's deeds, and who has not created man in vain, but created him based on reason.

To achieve personal goals, the evildoers and arrogant people of the society kept people away from this God and forced them to worship idols.

Wilāyah means knowing God as the creator of the heavens and the earth, and considering Him as the manifestation of names, attributes and even the smallest of the particular names (*Asmā'* Juz'īyah). Man should place himself under the guardianship of such a Lord. What paves the way for man is practical monotheism, and as a result verbal and conceptual

monotheism is useless. A person who reaches this level of guardianship (Wilāyah) has practical monotheism.

The verses of the Qur'an indicate that every prophet who came from God called people to monotheism and obedience to that prophet.

فتقوا الله وأطيعون.

So, fear Allāh and obey me.[68]

In Surah Al-Shu'arā, the phrase is repeated several times that Prophets Noah, Lot, Saleh and Shoaib called on their nation to "Obey God and His Prophets!"

Worshiping God without obeying the Prophet is not considered religion. There is no Wilāyah unless the worship of God is accompanied by obedience to the Prophet. without obedience to the Prophet, God is an imaginary deity and there is no imaginary God outside.

The God introduced by the Prophet prevents man from treachery, abuse, violation of rights and oppression of the soul. The Prophet makes man determined in the position of justice. He harmonizes all the levels of worship in man, and hence the obedience and worship of the God who is introduced by such a prophet is fruitful.

أطيعوا ٱللهَ وَأطيعوا ٱلرّسُولَ وَأولِي ٱلأمْرِ مِنكُمْ

You must obey God, and you must obey the Prophet of God, and you must obey the Imām![69]

Without obedience to the *Uli al-Amr* (those vested with authority) there is no obedience to God and the Prophet.

To attract the people, the oppressive caliphs presented themselves as the *Uli al-Amr*, and thus people had to obey them, but this obedience is contrary to the logic of the Qur'an![70]

Uli al-Amr reach divine knowledge through monotheism and the logic of the Qur'an considers the *Uli al-Amr* to be those whose call is the call of God and the Prophet. Except for those who have attained the degree of infallibility and who have reached the level of caliphate and guardianship (*Waṣī*) by the Messenger of God, there is no one who has the authority to manage the spiritual, educational and legislative affairs of the people.[71]

فلا وَرَبِّكَ لا يُؤمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً.

O Prophet! These people who have apparently believed in you, in fact, they have not believed and will not believe, except when they consider you as a judge in the disputes and disagreements that occur between them (so that you may be their refuge to eliminate their hostility and solve their problems). They do not want to see in their hearts the tiredness and unhappiness of your ruling after you have ruled among them. The one you ruled against should be like the one you ruled for; If you make a

judgment against someone and he is upset in his heart and gets tired and bored, he does not have faith.[72]

وَيُسَلِّمُوا تَسْلِيمًا: They must submit to your commands to the highest degree, then they will become believers.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا.

If we command them to kill themselves, or to emigrate from their homeland, they will not listen to our words and our command, except for a few people, who are believers; while it would be particularly good for them if everyone listened to us. It would strengthen their steps in the path of monotheism, give them steadfastness, strengthen their hearts, and they would have "certainty" in the way of God.[73]

وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا.

And then We would have given them from Us a great reward.[74]

God, who gives knowledge to someone, says: He has given the intuitive knowledge. Here, too, the reward that comes to us from God is different from other rewards.

وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا.

And We would have guided them to a straight path.[75]

In the straight path, there is no distortion, deviation, and extremism. All personal, social, individual, worldly, otherworldly life, livelihood, resurrection, and in every way, their existence is based on *Mīzān*, the path of truth and justice to the destination of perfection, and this means the straight path.

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُولَـٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ وَحَسُنَ أُولَـٰٓئِكَ رَفِيقًا.

Whoever obeys God and His Messenger will join them and become one with the prophets, the steadfast affirmers of truth, the martyrs and the righteous.76

ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ.

That is the bounty from Allāh, and sufficient is Allāh as Knower.[77]

It is a bounty from God that provides for those who, in obedience to God and the Prophet, enjoy companionship with the prophets and *'Awliyā'Allāh* (those vested with the authority of God). It is the result of the *Wilāyah* or the result of obedience!

Wilāyah is the basis of the Shia belief or the school of education. The Shiites say: All people should be under the tutelage of the Imām, listen to his commands and avoid what is forbidden by him. This leads man to salvation and bliss. It is of no use if someone says that I accept God, but I am not under the obedience of the Imām, because an artificial and imaginary God does not educate man.

Anyone who says, "I accept God, the Prophet, and the Qur'an, but I do not follow the Imām, and I study and practice the verses of the Qur'an," is misguided! The existence of a prophet is necessary to teach man how to interpret a verse of the Qur'an, to know the inclusive from the non-inclusive, the *nāṭiq* (explicitly said) from the *manṭūq* (only implied) and the *mujmal* (summarized) from the *mubīn* (clearly implied). The Qur'an is universal, and everyone interprets the Qur'an in their own way![78] All the wrongdoers of the world including the caliphs of The Umayyad dynasty and Banī Abbas, argued with the verses of the Qur'an for their oppressive rule.

Man must be trained by a *walī*(guardian). *Walī* is the one who knows God and the Prophet, knows the truth of the Qur'an, distinguishes the good from corruption, knows the people, knows the medicine of each person, and instructs man to be righteous. People do not go under the burden of the *Wilāyah*, because it is difficult! The school of the Wilāyah is the school of education and the people do not want to be educated, because education is accompanied with austerity.

The horse likes to break his restraint and throw himself on the farm because he runs away from the order. Man, also considers God's path as an obstacle, but he will not reach perfection unless he walks the straight path and is educated. No child goes to school willingly. When the bell rings, all the students are happy! If the principal gets sick and the school closes, they will be happy and jump into the air. If they have to

stay in school for two extra hours, they will mourn. But there is no choice and for the child to be educated, he must go to school and be taught by a teacher.

هیچ کس از پیش خود چیزی نشد
هیچ آهن، خنجر تیزی نشد
هیچ حلوائی نشد استاد کار
تا که شاگرد شکر ریزی نشد.

No one became a master on his own
No iron dagger turned into a sharp dagger
No confectioner became a master
Until he became an apprentice to a sugar worker.[79]

Amīr Al-Mu'minīn trains and therefore the Shiites must work hard to cultivate their soul. This is always evident because the Shia is the school of construction [of the soul]. Man educates, disciplines, and refines himself, his family, his children, neighbors and even grocers, and goes to the last radius of his influence and power. For this kind of refinement, there are many obstacles in the path and wayfarer will always be in adversity. This is based on the narrations that a Shiite of Amīr Al-Mu'minīn (peace be upon him) should always prepare himself for calamity.[80]

A very noble *hadīth* is quoted by the late Shaykh Mufīd in his book "'Amālī", the late Shaykh Ṭūsī in his book "'Amālī",

the late Irbilī in his book " Kashf al-ghummah ", Abu'l Qāsim Ṭabarī in his book "Bishārat al-Muṣṭafā li Shī'at al-Murtaḍā" with a series of documents connected by Aṣbagh b. Nubāta, one of the honorable companions of Amīr Al-Mu'minīn and one of the devotees of his school, that:

قال: دَخَلَ الحارثُ الهَمدانیُّ علیٰ أمیرالمؤمنین علیه السّلامُ فی نَفرٍ من الشّیعةِ و کُنتُ فیهم، فجَعَلَ الحارثُ یَتَّئِدُ فی مِشیَتِهِ و یَخبط الأرضَ بمِحجَنِهِ و کان مریضًا.

Aṣbagh says: Ḥārith Hamadānī,[81] a group of Shiites and I, met Amīr Al-Mu'minīn and Ḥārith was ill at that time. Ḥārith had a cane in his hand and could hardly walk. He hit the cane firmly on the ground as he walked.

فأقبَلَ علیه أمیرُالمؤمنین علیه السّلامُ ـ و کانَت له منه مَنزلةٌ ـ فقال: «کیفَ تَجِدُکَ یا حارثُ؟

Amīr Al-Mu'minīn (peace be upon him) turned to Ḥārith Hamadānī and told him; Ḥārith., How are you?

فقال: نالَ الدّهرُ یا أمیرَالمؤمنین مِنّی، و زادَنی أوارًا و غَلیلًا اختِصامُ أصحابِکَ ببابِکَ.

Ḥārith Hamadānī said: O Amīr Al-Mu'minīn! As you can see, the times have overwhelmed me and made me weak, incapacitated, and sick, but what has caused my inner anger, resentment, anxiety, and rage, which aggravates my illness the most, is that your companions and friends are arguing in the back of your house.

قال: و فیمَ خُصومَتُهُم؟

The Imām said," What is the point of their conversation and argument? "

قال: فیک و فی الثّلاثةِ الّذینَ من قبلِکَ؛ فمِن مُفرطٍ منهُم غالٍ، و مُقتَصِدٍ طالٍ، و مِن مُتَرَدِّدٍ مُرتابٍ لا یَدری أ یُقدِمُ أم یُحجِمُ؟!

Ḥārith Hamadānī said:" O Amīr Al-Mu'minīn! Their quarrel is about you and the three people who were before you. It is about the Wilāyah; Some of your companions go too far and exaggerate, and some are more modest, and some are doubtful about you. They do not know whether to take a step forward or backward, so they stop!

فقال: حَسبُکَ یا أخا هَمدانَ!

The Imām said: O my Hamadānī brother! I understand.

ألا إنّ خَیرَ شیعَتی النّمَطُ الأوسَطُ، إلیهِم یَرجِعُ الغالی و بهِم یَلحَقُ التّالی.

The Imām said: "O Ḥārith! Know that my best Shiites are the middle ones who are careful and do not violate justice and right in dialogue. Those who exaggerate should come in their ranks, and those who fall short and have doubts should bring themselves to their level.

فقال لهُ الحارث: لو كشفت ـ فداك أبی و أمّی ـ الرّین عن قلوبنا و جعلتنا فی ذلک علی بصیرةٍ من أمرنا!

Ḥārith says: May my mother and father be sacrificed for you, O Amīr Al-Mu'minīn! "My wish is for you to speak to us for a while and remove this impurity that has taken over our hearts and to make us see and have certainty in heart!"

قال: قَدکَ!

The Imām said: Very well, be!

فإنکَ امرؤٌ ملبوسٌ علیکَ! إنّ دینَ الله لا یُعرَفُ بالرّجال بل بآیةِ الحَقّ؛ فاعرفِ الحَقّ تَعرفْ أهلَهُ.

Indeed, the religion of God is not recognized by individuals, but by the standards and signs of truth; So, know the truth, to know its people.

From Ḥārith's words, it can be understood that as a result of the works done by some of the former caliphs, and propaganda, publications, marketing, etc., Ḥārith himself was also insecure in his beliefs.

The Imām said: "It is enough!" O Ḥārith, you are confused! God's religion cannot be recognized by people, by the multitude of people, by their personality, by their reputation, and by their arrogance; God's religion is known by truth. Know the truth, and you will know its people.

Dr. Ṭaha Ḥusayn Miṣrī quotes this sentence from Amīr Al-Mu'minīn in the book " 'Alī and His Sons" and asserts that after the word of God and the Messenger of God, you will not find a word stronger and higher than this![82]

Amīr Al-Mu'minīn implies that others took over the caliphate with excessive noise and filled the mosques with people and marched loudly, but their very loud and impressive voices should not deceive you. The religion of God is not known for the greatness of the deeds and their significance. The religion of God is not known by the appearance of individuals. It is known by the verse of the truth! Before a person understands the truth, he cannot know the people of truth. First, you must understand the truth in order to understand who the flag-bearers of truth are.

يا حارث! إن الحقَ أحسَنُ الحَديثِ و الصّادِعُ به مجاهدٌ.

O Ḥārith! Indeed, the truth is the best of speech, and whoever raises his voice to the truth is a *Mujāhid* in the way of God.

و بالحَقَ اخبِرُک، فارعِنی سَمعَکَ، ثُمَّ خَبِّر بهِ مَن کان لهُ حَصافة من أصحابک.

Now I'm telling you the truth, listen carefully and then go to the companions who have strong understanding, scientific character and virtue and tell them this!

ألا إنّی عَبدُ اللهِ و أخو رَسولِهِ و صدّيقهُ الأوّلُ، قد صَدّقتُهُ و آدَمُ بَينَ الرّوحِ و الجَسَدِ؛ ثمّ إنّی صِدّيقُهُ الأوّلُ فی اُمّتِکم حقّا.

فنَحنُ الأوّلونَ و نَحنُ الآخِرونَ، و نَحنُ خاصَتُهُ ـ يا حارثُ ـ و خالِصَتُهُ. وَ أنا صَفوُهُ و وَصيُهُ و وَلِيُهُ و صاحِبُ نَجواهُ و سرِّهِ.

O Ḥārith, know that I am a servant of God and the brother of the Prophet of God, and the first one who acknowledges the Prophet. I confirmed the prophecy of the Prophet in the first moment, when Adam was between his soul and his body. After all, I am the first to acknowledge the Prophet in your nation. indeed, in the realm of abstraction, when Adam was between soul and body, I acknowledged him; and in the world of creation, I was the first to acknowledge the Prophet.

So, we are the first and we are the last, and we are the chosen ones of the Prophet (i.e., Muṣṭafā means the one who is chosen). The pure extract of the Prophet is our existence.

I am the disciple of the Prophet, the pure chosen by my Prophet, the Waṣī, and the walī of the Prophet (The walī of the Prophet means the one who was given authority by the Prophet over the whole nation until the Day of Judgment.) And I am the owner of the whisper of the Prophet (the Prophet forbade whispering, unless I was whispering with the Prophet) and I am the owner of the secret of the Prophet.

أوتيتُ فَهمَ الكِتاب وَ فَصلَ الخِطاب وَ عِلمَ القُرون وَ الأسباب.

I have been given an understanding of the Book, *faṣl al-khiṭāb* (that is, what distinguishes between right and wrong), the science of the centuries and the causes.

أوتيتُ فهمَ الكِتاب.

I understand the Qur'an; I understand the book of the creation.

They asked Amīr Al-Mu'minīn (peace be upon him): "Will Gabriel reveal to you?! Amīr Al-Mu'minīn said: "No, by God, except that God Almighty has given us the understanding of the Book.[83]

فصل الخِطاب.

That is, every speech in the world, I understand which is right and which is wrong. I can distinguish between right and wrong in any religion, any science and any characteristic.

و علم قرون.

And the science of the centuries.

The science of the centuries means how the peoples and dynasties of the past lived and passed away; how they interacted with each other, and what their condition was, is also in my power.

و علم اسباب.

And the science of causes.

I know the science of predestination. I know the causes of events. I know the will of God until it descends in each of the worlds to reach this world. This has been given to me by God.

و استُودِعتُ ألفَ مِفتاح يَفتَحُ كلُ مِفتاح ألفَ بابٍ يُفضِي كُلُ بابٍ إلىٰ ألفِ ألفِ عَهدٍ.

God Almighty has entrusted me [secrets and contents] as a guardian; one of the secrets He has given me is that He has given me a thousand keys of secrets; the keys that unlock each of the unseen worlds and mysteries. With every key a thousand doors open, and every door leads man to a thousand covenants of the Lord.

Amīr Al-Mu'minīn (peace be upon him) was asked: "Do you have any divine revelation from the Messenger of God, peace be upon him and his family, other than the Qur'an?"

The Imām said: "No, I swear by the One who split the seed and created the soul; unless God provides for His servant to understand His Book.

و اُيِّدتُ و اتُّخِذتُ و اُمدِدتُ بليلةِ القَدر نَفلاً.

And I was supported, taken, and succeeded on the Night of Decree.

Besides, God wanted to have mercy on me, and He has helped me by Laylat al-Qadr.[84]

After all, all the destinies that enter the world are in my heart and in my soul. Laylat al-Qadr is present in me. Laylat al-Qadr and all the destinies that the angels bring down are sent down to the nations and their souls by the permission of their Lord, is in my existence and soul.[85]

و إنّ ذلک یَجری لی و لِمن استحفظ مِن ذُرّیّتی ما جَرَی اللیلُ وَ النّهارُ، حتّی یَرِث اللهُ الأرضَ وَ من علیها.

These things that I have said and the grace that God has bestowed on me through Laylat-Qadr, are flowing in my existence and will remain for those who protect the trust of God from my descendants (meaning the Infallibles) until the time when the sky and the earth see the brightness and darkness, until God Almighty becomes the heir of the earth and its people; until the Day of Resurrection, this secret will remain.

This secret is now in trust of Imām al-Zamān.

وَ أبَشِّرُکَ یا حارثُ! لتَعرِفنی عندَ المَماتِ و عندَ الصِّراطِ و عندَ الحَوض و عندَ المُقاسَمَةِ.

Ḥārith, you are my friend! I give you good news so you know me at the time of death, next to the path on the Day of Resurrection, next to the Kūthar pool and at the time of *Muqāsimah* (division).

قالَ الحارثُ: «و ما المُقاسَمَةُ؟»

قالَ: «مُقاسَمَةُ النّارِ! أقاسِمُها قِسمَةً صَحيحَةً؛ أقول: هَذا وَلِيّي فاترُكيهِ، و هذا عَدُوّی فَخُذيهِ!»

"What is *Muqāsimah*?" Said Ḥārith. The Imām said: It is to divide the fire of Hell into two divisions; I will tell: O fire, leave this man of our patrons and followers; and take this man from our enemies!

ثُمَّ أخَذَ أميرُالمُؤمِنين عليه السّلامُ بيَدِ الحارثِ فقالَ: «يا حارثُ! أخَذتُ بيَدِکَ كما أخَذَ رَسولُ اللهِ صَلّى اللهُ عليه و آله بيَدِی، فقالَ لی ـ و قد شَکَوتُ إليهِ حَسَدَ قُرَيش و المُنافِقينَ لی ـ: "إنّهُ إذا کانَ يَومُ القيامةِ أخَذتُ بحَبلِ اللهِ و بحُجزَتِه ـ يَعنی عصمَتَهُ من ذیالعرش تَعالیٰ ـ و أخَذتَ أنتَ يا عَلِیُّ بحُجزَتی، و أخَذ ذُرّيّتُکَ بحُجزَتِکَ و أخَذ شيعَتُکم بحُجزَتِکم." فماذا يصنَعُ اللهُ بنَبِيِّهِ، و ما [ذا] يصنَعُ نبيُّهُ بوَصِيِّهِ؟

خُذها إليکَ يا حارثُ؛ قَصيرَةٌ من طَويلَةٍ! أنتَ مَعَ من أحبَبتَ و لکَ ما اکتَسَبتَ.» يقولها ثلاثا.

Then Amīr Al-Mu'minīn (peace be upon him) took Ḥārith by the hand and said: O Ḥārith! One day, I complained to the Messenger of God (peace and blessings of God be upon him) about the persecution of the Quraysh and the hypocrites of this nation and the jealousy they inflicted on me. The Messenger of God took my hand and placed it in his hand, just as I put your hand in mine and said: When the Day of Resurrection comes, I hold firmly to the divine rope and the infallibility of the Almighty the Lord of the Throne, and you, O 'Alī, will lay hold of me, and your descendants and children will lay hold of you, and your Shiites will lay hold of you. Tell me, how will God deal

with his prophet and guardian? O Ḥārith! Take what I said and keep it in your heart. What I told you was a small amount of the many things [I have hidden in my heart]. Then the Imām said three times: You are one and united with whoever you love, and for you are all the deeds that you have acquired.

فقام الحارثُ يَجُرُّ ردآءَهُ و هو يقول: ما أبالى بَعدَها مَتىٰ لقيتُ المَوتَ أو لقِيَنى.

Ḥārith stood up and said, "After that, it does not matter if I face death or death faces me."

قالَ جَميلُ بنُ صالِح: و أنشَدَنى أبو هاشِم السَيّدُ الحِميَرىُ - رَحِمَهُ اللهُ - فيما تَضمّنَهُ هذا الخَبَر:

Jamil bin Ṣāliḥ said: Abu Hāshim al-Sayyid al-Ḥimyarī - may God have mercy on him - sang to me in what was included in this news:

قولُ علىّ لِحارثٍ عَجَبٌ   كَم ثَمّ أعجوبة لهُ حمَلا
يا حار هَمدانَ من يمُتْ يرَنى   من مُؤمِنٍ أو مُنافِق قبَلا
يعرفنى طَرفهُ و أعرفهُ   بِنَعتِه و اسمِهِ و ما عَمِلا
وَ أنتَ عِندَ الصِراطِ تَعرفُنى   فلا تَخف عثرَةً و لا زَلَلا
أسقيكَ مِن باردٍ علىٰ ظمَإ   تَخالهُ فى الحَلاوةِ العَسَلا
أقول لِلنار حينَ توقفُ   لِلعَرض: دَعيهِ لا تَقرَبى الرّجُلا
دَعيهِ لا تَقرَبيهِ إنّ لهُ   حَبلاً بحَبل الوَصىّ مُتّصِلا.

When Ḥārith heard these words from Amīr Al-Mu'minīn, left the Majlis intoxicated, while he was dragging his ('Abā) clothes

on the ground and said to himself: After hearing these words, I am no longer afraid of death coming to me or I go to it.

Jamīl Ibn Ṣāliḥ, who is one of the narrators of this *ḥadīth*, says: Sayyid Ismā'īl Ḥimyarī, the famous Shiite poet, has brought the following poem to the subject of this *ḥadīth*:

> 'Alī ibn Abī Ṭālib's speech to Ḥārith ibn Hamadānī is very glorious, because it contains great wonders and topics.
>
> O Ḥārith Hamadānī! Whoever dies will see me, whether he is a believer or a hypocrite; he will meet me face to face.
>
> He will see me with his own eyes, and I will know him by all his attributes, names, signs, and deeds.
>
> And you, Ḥārith Hamadānī! You will see and know me by the bridge of hell, and therefore you should not be afraid of slipping and falling off the bridge amid hell.
>
> At that time, when you are extremely thirsty, I will give you from the pleasant cold waters; water that is so sweet that you think it is honey.
>
> When you are stopped in the position of accountability, I say to the fire: Leave him and do not approach this man!
>
> Leave him and do not go around his area at all and do not get close to him! Because his hand is tied to a

strong string that is tied to the string of the Prophet's guardianship!

ʿAlī b. ʿĪsā al-Irbilī, who is one of the great Shiite scholars, says in Kashf al-ghummah fī maʿrifat al-aʾimma: The late Sayyid Ismāʿīl al-Ḥimyarī, at the beginning of his religion, was among Kasaniyya and believed in the Imamate of Muḥammad ibn Ḥanafiyyah and believed in his return. He later became Twelver Shi'a through the guidance of Imām al-Ṣādiq (peace be upon him) and stayed Shi'a until the end of his life.

Fifth Assembly: The best deed in the sight of God. Expressing the truth of human deficiency

أعوذُ بالله مِنَ الشّيطانِ الرّجيم

بسم الله الرحمن الرحيم

و صلّى اللهُ عَلى مُحَمّدٍ و آلِهِ الطّيّبين

و لعنةُ اللهِ عَلى أعدائهم أجمَعين

I seek refuge in Allāh from the accursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allah's curse be upon all their enemies

Among the wills of the Holy Prophet (peace and blessings of Allāh be upon him) to *Abū Dharr al-Ghifārī* are:

قُلتُ: يا رَسولَ الله، أيُّ الأعمالِ أحَبُّ إلى اللهِ عزّ و جلّ؟ قالَ: «الإيمانُ بالله و جهادٌ في سَبيلِ الله».

Abu Dharr, in the service of the Messenger of God, peace and blessings of God be upon him, asked: O Messenger of God, which of the deeds of man is better in the sight of God? The Prophet said: Belief in God and *jihād* in the way of God, are the best of all deeds.[86]

"Why is it better? What does "believing in God" mean? and *jihād* in the way of God? Why faith in God and *jihād* in the way of God are the best deeds?

Man in the world believes in everything he relies on. That is, the human heart is attached to everything that belongs to it and sets its purpose and goal in it. This attachment and believing is called faith. On the other hand, we know that God exists and remains, and that all other beings are dependent on God and mortal.

What does it mean that God exists? That is, His Holy Essence is a being of no form and events do not affect him. He is the All-Observing and Controlling who stands by itself (*Qā'im bi al-Dhāt*). Knowledge, life and power are His Very Essence, and that essence is eternal. Annihilation has no place in His Essence because annihilation is for things that are subject to change. His Essence has neither been created nor changed. Every creature dependent on him, and their existence depends on His Essence, and thus they are bound by restrictions. Material beings have existed for some time and have disappeared or will disappear at some point.

So, man as a being possessed of intellect and wisdom, to what or to whom should he be attached? To creatures like himself who are subject to destruction and corruption? Or to that holy essence which is his guardian and is awake in every moment? The one who is the guardian and lawyer of all aspects of human affairs; The one who is Ḥakīm and wise.

Man sleeps but God is Awake. Man is helpless but He is Able! We can have truly little control over our existence. We can only talk, eat, and move, but are we fully aware of ourselves and

the actions that come our way? without our attention, without our consciousness and without our will, all these organizations of our body work like those exact clocks that show up to one thousandth or eleven thousandth of a second. They act even more precisely. The heart, lungs, stomach, kidneys, bladder and all the cells of the body work precisely. Each has a duty and does not violate its duty. We sleep until morning, but our body device is working, and it does not make any mistakes. They work according to the way that God Almighty has given them and God Himself is in control of everything. He himself is awake and all working.

Who is running it? We are asleep, ignorant, and helpless. We are so ignorant that if we learn two words, we will be ashamed to call them "science". Many great philosophers and scholars, after a lifetime of hard work, study, struggle, and effort, have confessed to their lack of knowledge. There are so many of these great men that their last words were: Our ultimate knowledge was that we could not comprehend the greatness of God. It is so great and so vast that we cannot enter that realm and we have just realized that we do not understand![87]

One of the scholars says: As a young man, I worked extremely hard and studied philosophical books. I thought that I understood well, and I continued to study. Now that I am old and have gained hundreds of times more knowledge, I know that I do not understand anything.

He realized that in relation to the universe and the mysteries of the universe, his knowledge is zero compared to infinity.
What can we say if we consider our material existence and want to compare it to the earth? Our existence is like a dot on an orange or even less than a dot. Can we compare our existence with the galaxy?! Have we ever considered how small we are?!

Our living and thinking are based on imagination. We have unreal thoughts in our minds, and we are attached to them; so, we live in the imaginary world, not in reality! He who thinks and enters through the path, realizes for the rest of his life that he knows nothing. That is, this world has so many secrets and mysteries, that our knowledge is zero in comparison to infinity!

Since the world we live in is all alive, so every cell in our body is alive and performs a specific function. Every cell has a specific consciousness, understanding, life, death, and path. They recognize the enemy and the friend, and just as we defend our character and our existence, they also defend their existence. That is, whoever wants to harm them, they defend. As much as man is interested in his own existence, so are animals and trees.

Every cell that man thinks is solid is not solid, but that cell is alive.

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ.

Whatever is in the heavens and whatever is on the earth is exalting Allāh.[88]

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ.

Whatever is in the heavens and whatever is on the earth exalts Allāh.[89]

They are alive and defend themselves. They have intelligence and love flows in their bodies. They have direction and move.

Every particle of mountains and solid ground, ice, snow, hail, possesses consciousness and life. The air we breathe, and every invisible particle has consciousness and life. Therefore, the whole universe has life, and the life of each being is different from another. Just as human life is different from animal life, and animal life is different from tree life, and tree life is different from solid life, the life of each human being is different from one another. In each human being, the life of each cell is different from the other cell. Even cells have a special life and path that are distinct from each other.[90]

In all these beings that God has created, before Adam until after the resurrection, you will not find two beings who have a similar existence:

لا تکرار فی التجلی.

That is, God is one and the manifestation of God is one.[91]

All beings have knowledge, and each of us has a special knowledge about ourselves that is different from the knowledge of our friend towards us. Our perception is different from animals, and each animal possesses a specific kind of perception

based on the necessity of its creation. The Perception, knowledge and awareness of a leopard is different from a fox or a fox from a jackal. The consciousness of animals is different from that of trees, and each tree is different from another. Even the leaves of a tree are different from each other. The trunk of the tree cannot bear fruit, but the stem can. Can we expect our fingertips to produce oranges?! No! But the tree expects this from its branch.

A small seed grows under the soil after a while and, for example, grows good melons. Are we capable of even studying a melon seed? The thinkers of the world are unable to fully describe the process of seed growth and therefore must admit their lack of understanding; God, our intellect does not reach the horizon of understanding the process of life and the intelligence and validity of even a single seed.

An apple or orange seed has the power of gravity, the force of repulsion, the power of the rest, and the power of digestion. It has an origin and an end. It has a birth and a reproduction cycle. There is marriage in all creatures, even in inanimate objects and plants. If it were not so, no creature would reproduce.

The seed starts its germination in the soil and becomes a seedling. Each part of the seedling and each of its cells moves discretely to get exposed to the sun.

Does a seed really have such wisdom and power?! Does the embryo in the mother's womb have the power to hold itself in

that chamber, absorb vital substances, and become a clinging clot(*'alaqah*), and then a lump of flesh(*muadghah*)?[92]

How does the sperm cover the flesh on its bone and then makes its eyes, eyebrows, larynx, and nails? How does sperm give life to itself and then leave the mother's womb? Does sperm can do these things?! Never! If a baby is not breastfed, it will surely die. He cannot even wave his hand to keep the fly away.

Can this child, who may later become an ophthalmologist, create an eye! Can he create an eye cell? When he was in his mother's womb, he could not make his own eyes, now that he is a grown up, can he?

So, who is capable?! Who beats our hearts so accurately?! Who delivers blood to all organs and keeps the brain alive? All the organs of the body perform their functions precisely. In winter, the leaves of the tree fall, but the tree does not die, but only loaded for the spring. In the snow and cold, one sees tree trunks that are leafless but later turn green and come to life.

Does a tree trunk that turns green in early spring do this on its own? No! We are ignorant in sleep, and He is aware, we are helpless, and He is able. We are powerless and He is free, and we are dead, and He is alive. We are nothing and He is everything. He dominates not only us but every creature. God is in the galaxies, on the earth, seven underground layers, in the east, in the west of the universe, in space and everywhere else.[93]

How can God be everywhere? God has no form, because for someone who has form, there is space and time. He has no form, and all forms are dependent on Him.

He has given a special understanding to every being according to the existential organization of that being. We cannot transgress our own knowledge, and everyone is bound to his own knowledge.

Every animal has its own consciousness. For example, if a lion tries until the Day of Resurrection, it will not be able to know the thoughts, imagination, feelings, and instincts of a leopard, because it will not have access to the awareness of a leopard.

The God who created the leopard and the lion, gave each of them understanding, so He is *mush'ir al-mashā'ir*. It means that every perception that exists in every possessor of perception is in God, and in fact God is the creator of perception and knowledge.

لا تَصْحَبُهُ الاوْقاتُ، وَلا تَرْفِدُهُ الادَواتُ، سَبَقَ الاوْقاتَ كَوْنُهُ، وَالعَدَمَ وُجُودُهُ، وَالابْتِداءَ ازَلُهُ. بِتَشْعِيرِهِ المَشاعِرَ عُرِفَ انْ لا مَشْعَرَ لَهُ، وَبِمُضادَّتِهِ بَيْنَ الامُورِ عُرِفَ انْ لا ضِدَّ لَهُ، وَبِمُقارَنَتِهِ بَيْنَ الاشْياءِ عُرِفَ انْ لا قَرِينَ لَهُ. ضادَّ النُّورَ بِالظُّلْمَةِ، وَالوُضُوحَ بِالبُهْمَةِ، وَالجُمُودَ بِالبَلَلِ، وَالحَرُورَ بِالصَّرَدِ.

Times do not keep company with Him, and implements do not help Him. His Being precedes times. His Existence precedes non-existence, and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the

contraries in various matters, it is known that He has no contrary, and by the similarity between things it is known that there is nothing like Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moisture and heat that of cold.[94]

God bestows wisdom and knowledge to all people, so He is the creator of awareness and the treasure of knowledge.

The same general law applies to any creature you study. Was this marble pillar of the mosque originally marble? This marble was soil or mud at the bottom of the sea and had the power of gravity and repulsion, but later it turned into stone. It was created through the freezing of magma or lava and its formation is based on the same rules.

The device of the universe works constantly and if it is turned off even for a moment, the world will be destroyed. Also, all the particles of marble have been awake and alert since ten thousand years ago and are moving towards perfection. They do not sleep even for a moment, and if the intelligence and sense that God has placed in them is lost for a moment, they become nonentity.

The soil is constantly moving and changing its shape. Soil becomes jewels or coal. If the soil is motionless, meaning it does not move in its essence, even after ten million years, it should not turn into a stone or a jewel. So why does the soil become a jewel?! Because the movement of the soil is not visible

to our eyes and our eyes do not see many things, not that they cannot be seen.

If I were to explain to you how little our eyes can see, your mind might not believe it! Our eyes see nothing compared to the things that can be seen. What can be seen in this universe? Every cell and every particle of this wooden lectern in front of me has movement in its essence. Do we see the movement of wood?! Will this moving wood rot in a thousand years or not? The process of decay does not happen in an instant but takes thousands of years. Divide those thousand years into a thousand parts, then in each year one degree goes to decay. In each year, this decay is divided into three hundred and fifty-four days - the lunar year - so it rots every day. Divide each day into twenty-four hours; it rots every hour. It does not rot in pieces every hour, but it is gradually rotting. So, you divide each hour into sixty minutes, each minute into sixty seconds, each second into a third, and into a fourth and a fifth, into degrees that are fifteen thousandths of a second, and go forward until you can no longer think. If you go forward, it will not be divisible. Even with mathematical calculations you cannot measure those small fractions. This wood is alive in those times and has a movement towards its destination. Do we feel or see its movement? We do not see or understand many things. What do we hear compared to the sounds that exist in the universe?!

So now that we cannot access these sciences of the world and even if we spend our life studying a cell, we cannot

find complete information about its details, so it is better to say that God, we admit that our existence depends on you; God, you remove thousands of diseases, deaths, weaknesses from us and give us health.

How many thousands of eye diseases are counted by doctors only for the eyes?! What is the number of diseases that the whole body has? God, you have removed all worries and given us a limited life until we realize that you are *qāim bi al-dhāt* (one who stands by His Essence), awake and just, and that our existence depends on you.

Believing in God will solve everything because every entity emanates from one source. We should not look for different streams because we will not reach the end. But if we go to the source where it produces these many streams, we will discover the truth.

Belief in God means that the human heart is connected to God. Our thoughts have been watching us or similar people, distracting us from the truth on which our existence depends, and we know that if we study for the rest of our lives, we will be thirstier for more knowledge. It is impossible for a scientist to say, "I am tired of my studies." The more a person reads, the thirstier he becomes, because the more he reads, the more he realizes his ignorance. Like a fish lost in the middle of the sea, although he seeks science but does not get anywhere.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ

O you who have believed, believe in Allāh.95

The Prophet said: O you who believe, do not be content with these beliefs of yours, go and believe in God!
There is a verse in Surah Ḥadīd that:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَءَامِنُوا بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ.

O you who have believed, fear Allāh and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk.96

"Believe in God, O you who believe!" what does it mean? That is, one who believes must believe twice. Faith has degrees. O you who believe, do not be so satisfied with faith. Go seek a lot of faith and connect with God. If you research a cell for the rest of your life, you will not know the truth of that cell. It turns out that you were not created to understand many things. Go immerse yourself in God! Believe in God! Immerse yourself in His Essence! His knowledge is knowledge-creating, and his life is life-creating. He is the origin, and He is the center. If you go there and immerse in His Essence, all the problems of the world will be solved for you. No equation will be unknown to you!

ءَامِنُوا بِٱللَّهِ وَرَسُولِهِۦ.

O you who believe, believe in God and His Messenger.[97]

Why?

يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ

Then God, the Most High, gives you more of His mercy, and a light with which you can move. A person who does not believe in God has no light; that is, he is blind.

There are people in the world who are blind. They live, but their life is not the life of the sighted. People who do not believe in God are blind, their hearts are blind, and they do not understand. They are just like the blind whose world is closed to all visions. People who do not believe in God as they should, are in the same category, but their degree of blindness and vision is different. The more faith in God, the more light for mankind, and the less faith, the less light.

Believe in God so that God will give you a light with which you can walk. Walking is not just walking on earth, but walking in the realm of the kingdom, in the names of the soul, in deeds that lead to salvation and in other worlds. If you believe in God, you can find that light and go through those steps, otherwise you remain in your dwelling forever. Besides if you believe in God, you will get to know the landlord. Once you get to know the landlord, all the rooms, cellars, swimming pools, treasury keys, jewelry and house fruits are at your disposal.

If you are not familiar with the landlord and you want to enter his house, they will stop you from entering. They say, are

you coming to inspect the house?!Are you an inspector?! Are you a spy?!

The Qur'an also says, "O you who believe, do not enter the house except from the door of the house."[98] If you are friends with the landlord, you become the landlord and the confidant of the house, and there is nothing hidden from you anymore and you can go wherever you want.

عمِنُوا بِاللهِ.

one must believe in God! Man is not relieved of worries, anxieties, and uncertainties until he believes in God.

Man is not human until he believes in God, otherwise the world is hell for him. Although he lives in the world and thinks that he is going towards prosperity, he is constantly faced with misery and distress. This hell will be a molten hell for man, and it will be an immediate hell [in] this earth! When a person believes in God, he is relieved.

Abu Dharr asks: “O Messenger of God! "Which deed is more beloved to God?" He says: "Faith in God". By saying this sentence, the Prophet concluded his argument. What else? *jihād* for the sake of God.

Man should strive in the way of God, that is, open the way to God for himself. On the way, a big rock may block the way, or he may encounter a predatory animal. Just as in daily life

there may be obstacles or conditions such as extreme heat or freezing weather that prevent you from moving, there are many absolute and integrated shirks in the soul that block the way of man to God.

Jihād means doing something to remove obstacles. The Prophet said: We left the lesser *jihād*, but the greater jihād remained on us!" They said: "O Messenger of God! What was more important than this *jihād* that we did? We faced extreme violence, aggression, destruction, mortality, suffering and casualties. Ḥaḍrat said: *Jihād* with the *nafs*, purification of self, or *jihād* against one's own person to control sinful inclinations.[99]

In *Jihād Aṣghar* or lesser *Jihād*, a person either kills or is killed in an apparent struggle on the battlefield, and everything ends. But in the greater *Jihād (jihād Akbar)*, you face death at every moment of your struggle. in every moment of self-struggle, you face a death. They give you a rock hammer to crush tons of rock. If a person knows that the power in his hand is not his, he hits the stone with a stone hammer and slowly breaks it into pieces.

That stone is fragmented and there are other stones that need to be removed. Other rocks, other predators, cold and heat are destroyed in the name of God, the Merciful, the Compassionate. On the way you find that they are all removed from your path, when at first you did not even imagine facing them.

If a person relies on his own strength, he is miserable and cannot take a step forward, but if he confesses and says:

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ * تُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَتُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ.

Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."100

This confession removes obstacles. By the power of God, all obstacles are removed because God is able.

Did we make our own limbs in the womb? Did we make eyes for ourselves?! How about an ear?! Did we make our hearts beat faster?

Now that this is not the case, why don't we confess?! Let us say: God, you do these things.

وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَٰهٌ وَفِي ٱلْأَرْضِ إِلَٰهٌ.

And it is Allāh who is [the only] deity in the heaven, and on the earth [the only] deity. [101]

There is God in the seven layers of the earth and the creatures of those layers are dependent on God. God is closer to those beings than they are to themselves.

God's creation is based on a principled plan. We say, God, why did you create this leopard?! The leopard says: God, why did you create this man?! We say: God, this leopard is our enemy! The leopard says: God, this man is my enemy! We say: God, why did you create this snake?! The snake says: God, why did you create this man?! The snake says I am a poor animal that crawls in the hole, but this man comes after me, destroys the hole and cuts me to pieces; can anyone be found more criminal than this man?! If we ask God, He will solve the problem.

While digging the ground, the Prophet Moses hit a piece of stone. He split the stone and saw a worm living in the middle of it. He said, God, why did you create this cream? "What is the wisdom of creating that creature here?" He was immediately addressed: O Moses! This worm asks me seventy times a day, why did you create Moses??[102]

God willing, if you recite the Sha'bānīyah prayer, its meanings will be revealed to you, and you will understand the greatness and wisdom of God.

إلهی هَب لی کمالَ الانقِطاعِ إلیک و أنِر أبصارَ قُلوبِنا بِضیاءِ نَظَرِها إلیک حَتّیٰ تَخرِقَ أبصارُ القُلوبِ حُجُبَ النّورِ فَتَصِلَ إلیٰ مَعدِنِ العَظَمَةِ.

O my God, (please) grant me absolute devotion to You, and illuminate the sights of our hearts with the light of observing of You, so that the sights of the hearts will penetrate the Screens of Light and arrive at the Core of Magnificence.

إلهی و ألحقنی بنور عزّک الأبهج فأکونَ لکَ عارفا و عَن سواکَ مُنحَرفا و منکَ خائفا مُراقبًا یا ذا الجَلال و الإکرام!

O my God, (please do) connect me with the most brilliant Light of Your Dignity so that I will recognize You, and I will leave everybody else, and that I will be fearful of and careful with You, O Lord of Majesty and Honor![103]

May God give us light to move with. The light that enters the heart and breaks the veil of matter and the veil of light. The light that goes to the source of greatness. The race is here!

خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

The last of it is musk. So for this let the competitors compete.[104]

Jihād in the way of God means man's effort to open the way to the truth and leave the ego behind. A person who enters the battlefield at the command of the Imam and the Prophet and does not consider his worldly possessions, has fought in the way of God and is in the way of God.

So, faith in God and *jihād* in the way of God means dedication to God and striving to open the way to God, and this is the best deed!

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حجاب چهرهٔ جان می‌شود غبار تنم
خوشا دمی که از این چهره پرده بر فکنم
چنین قفس نه سزای چون من خوش ألحانیست
روم به گلشن رضوان که مرغ آن چمنم

My body is a veil to see my beloved's face
Blessed is the moment when I unveil this face
I, who am a unique singer, do not deserve such a cage
I go to flower garden of paradise, where I am the bird of that grass.[105]

May God exalt us to the status of faith. The faith that has been described has emanated from my own knowledge, and man must seek forgiveness for introducing God with his own knowledge.

It is said that a poet in ancient times chanted a poem for the king and he was rewarded. Another poet began to recite poetry, but no one praised him except a fool. The poet began to moan and said:

ترک تحسین پادشاه و سپاه   روز عیش مرا نکرد سیاه
آفرینی که این مغفل کرد   روز عیش مرا مبدّل کرد

Not to be praised by the king and the army
Did not ruin the day of rejoicing

The praise that was said by this ignoramus
turned the day of rejoicing into night.[106]

These definitions of God are like the poetry of that poet who is not encouraged. Therefore, we must constantly say *Subḥān Allāh*, Glorified is God. God, we are praising you, but your glory is higher than our praise! We have no choice but to praise you. God, you are the center of power, knowledge, life, and everything, and we acknowledge that this praise is worthy of us, not worthy of your high supreme authority. So, God, take our hands and give us insight with your eyes.

از در خویش خدایا به بهشتم مفرست
که سر کوی تو از کون و مکان ما را بس

God, do not send me to heaven through my door
That your alley is more than enough for us from all places and times.[107]

O Allāh, by the right of the Prophet, the saints of the Prophet, the lovers of the Prophet, the lovers of God, the believers in God, the right of the one who has manifested the love of God in his heart, by the position of prophets, truthful, martyrs and righteous, make our statements come true.

O Allāh, increase our faith in yourself day by day, remove the obstacles and unite us with righteous people.

اللهمّ صلّ على محمّد و آل محمّد.

Allāh, send Your blessings upon Muḥammad and the family of Muḥammad.

Sixth Assembly: The focus of Islam and the Qur'an on monotheism

أعوذُ بالله مِنَ الشّيطان الرّجيم

بسم الله الرحمن الرحيم

و صلّى اللهُ على مُحَمّدٍ و آلِهِ الطّيّبين

و لعنةُ اللهِ على أعدائهم أجمَعين

I seek refuge in Allāh from the accursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allah's curse be upon all their enemies

There is a philosophy in the Quran, just as every religion and school has a philosophy. Philosophy means the axis of reflection and the axis of understanding on which all the rules of that religion are based.

The axis of the Qur'an is monotheism, and it calls for the preservation of society and its unity. Qur'an shows all the way that led man to God and monotheism. It also shows the obstacles in this pathway. There are more than twenty verses in the Holy Quran that inform the believers not to make friends with Jews, Christians, and enemies of God; do not befriend them, do not mingle with them and do not take them as your guardians!

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ.

O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?[108]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ.

O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs if you will use reason.[109]

Why?

لَا يَأْلُونَكُمْ خَبَالًا.

For they will not spare you [any] ruin.

Their path and destination are not the same as yours. They seem to mingle with you, but they do not refrain from any harm or corruption in you. Because their purpose is not your happiness but is the life of the world and matter. To achieve their goal, they will not spare you any harm or corruption. This is the logic of the Qur'an.

In the Holy Quran, God has not provided a way for the infidels to overcome the believers.[110] That is, He has not paved the way for the infidels, even in general, to have influence and domination over the Muslims. The believer cannot see the day when the disbeliever will dominate him. Being under the rule of infidelity is not compatible with the logic of Islam.

Do you know how hard Amīr Al-Mu'minīn fought to get [Muslims] out of the rule of infidelity?! Because the disbelief government considered Muslims under its rule and did not allow Muslims to freely choose their religion and prophet. But this method is not at all compatible with the spirit of Islam. In the rule of disbelief, any degree or rank of Islam is not true. For example, if you live in Paris, because your soul is under their control and rule, the prayer you say is of no use. Therefore, emigration from the land of disbelief to the land of Islam is obligatory.

It is forbidden (*harām*) to live abroad, and becoming citizen is strictly forbidden. Whoever is under the law and guardianship of disbelief, must migrate to the land of Islam (Dar al-Islam).

A clear verse from the Qur'an says: It is obligatory to emigrate from the land of infidelity (*Dar al-Kufr*) to *Dar al-Islam*! Even those who are in *Dar al-Kufr*, if the government changes to Islamic state, they will not be able to take over the government unless they return to *Dar al-Islam*.[111]

Accordingly, if we are under the rule of disbelief, our prayers, fasting, almsgiving, Hajj, marriage, trade and all religious deeds will be under that influence of disbelief and are worthless.

It is taken from the verses of the Qur'an and the news that when a person is under the rule of Islam and strives for the rule of Islam, he has the reward of a martyr. However, if he were neutral and it made no difference to him, praying would be of no use to him. How can a Muslim be indifferent?! The life of Islam is for the government of Islam; then how can a person be indifferent?! How does an indifferent issue make sense at all?!

Indifference is wrong because in a dilemma one situation is right and another is wrong. It is wrong to say that the truth is neither this nor that, otherwise this would indicate ignorance and lack of Islamic teaching.

Islamic education and training say that if you are financially stable and a Muslim on the other side of the world needs help, is oppressed, and cries out to save me and you don't help him, God will take you to hell fire.[112]

In many books such as Kāfī, Man lā Yaḥḍur, Al-Maḥāsin al-Barqī and Ṣaduq books, this subject has been mentioned a great deal. Basically, our religion is based on this issue, not on prudence, but still there are those who, as a precaution, say, "We do not fight because our hands will stain with blood," but during ablutions they ask how to wash hands or what is the method of *tayammum* and *Jabīrah*'.[113]

The Prophet shouts to come and you say I cannot, so sit at home and do not use your intellect. God gave man reason, and should this reason be violated? God has placed salvation under the sword:

إن الجنّة تحت ظِلال السّيوف.

Paradise is under the shadow of the sword.[114]

Heaven is under the shadow of swords, so whenever we pick up a sword, we belong to heaven. It is not beneficial for someone to always be fanatical and always look for *Sharī'ah* issues and to doubt between three and four Rak'ahs and not pay attention to other aspects.

Ḥassān Ibn Thābit, one of the famous poets of the time of the Messenger of God, recited great poems and the Prophet prayed , " God willing, the Holy Spirit will always approve of you as long as you help us in your words".[115] He lived to the age of ninety-four and had a characteristic of excessive fear.[116] In the trench warfare, the Messenger of God and the Muslims were digging the trench, but he did not help because of fear, even though the war had not yet begun. He did not stay in Medina for fear that some enemies would come and plunder everything, thus he stayed with a group of Muslim women and children in a fortress outside Medina.

Ṣafīah, the daughter of Abdul-Muṭṭalib, who is the daughter of the Prophet's aunt, saw a Jew walking around the fort

where the women and children were hiding, and told Hassan: The relationship between the Prophet and the Banī Qurayẓah is very strained. The Jews of Banī Qurayẓah are our enemy and now the Prophet himself has gone to defend the Muslims. I am not sure if this Jew is an informant reporting our whereabouts. Get up and go kill this Jew!

Ḥassān looked at Ṣafīah and said: May God have mercy on your father, O daughter of Abdul-Muṭallib; I am not a man of courage.

Ṣafīah tied her head and veil securely, went down with a knife in her hand and killed that Jew. She then told Ḥassān to bring the sword and clothes of that Jew because she herself did not want to touch his body.

Ḥassān said: May God have mercy on your father, daughter of Abdul-Muṭallib; I do not need his sword or clothes.[117]

As a result of Ḥassān's thinking and action, the enemy conquered the fort and beheaded Ḥassān and his family.

امر طبیعت است که باید شود ضعیف
هر ملتی که راحتی و عیش خو کنند.

It is natural to be humiliated
any nation accustomed to comfort and luxury.[118]

Sa'd ibn Waqqāṣ, a brave man of the time, was the first and leader archer of the army of the Messenger of God. the Sunnis

consider him one of the *al-'ashara al-mubashsharūn*—the ten to whom Paradise was promised.[119]

After the death of "Uthmān, Muhājir and Anṣār pledged allegiance to Amīr Al-Mu'minīn, but Sa'd was one of the violators because he considered himself on the same level as 'Alī.[120]

Sa'd could not swear allegiance because he could not bear to be less than 'Alī.[121] Sa'd ibn Waqqāṣ, Ṭalḥah, Zubayr, 'Abd al-Raḥmān ibn 'Awf, Umar and Abu bakr did not pledge allegiance because they were not aware of the virtues of morality, degrees and guardianship of 'Alī and they said: We are the elders of this land; why should we go under the burden of 'Alī?

Sa'd used to say that I am a commander, and I should remain a commander, not a subordinate. He thought that if he did not pledge allegiance to Ali and Mu'āwiyah, he could live comfortably for the rest of his life, but he suffered the worst trials. He will be asked why he did not swear allegiance when he knew that 'Alī was right and had heard many narrations about Ḥaḍrat 'Alī.

Mu'āwiyah was an evil man, one of the thinkers of the power of illusion and the real helper of the devil in the world. After killing Amīr Al-Mu'minīn, Mu'āwiyah said to Sa'd: Why don't you slander 'Alī?! Why do not you use offensive words against Alī? I ordered Alī to be insulted all over the world. Why don't you insult Alī?

Sa'd who had refused allegiance to the Amīr Al-Mu'minīn, was forced to observe politeness in the presence of Mu'āwiyah, the tyrant of the times. He said: O Mu'āwiyah! I know three virtues of 'Alī, which I swear to God, if I had one of those virtues, I would prefer them to all the places that the sun shines on. Mu'āwiyah said, "What are those three virtues?" He said: First, the Prophet married his daughter, Fāṭimah, who was his best daughter and his *sirr* (mystery, secret, heart-secret, or the innermost part of the heart. In Islamic mysticism, the locus for spiritual revelation and witnessing the divine presence) to 'Alī ibn Abī Ṭālib, and from them were born children such as Ḥasan and Ḥusayn. This is a virtue for Alī, and Alī became a member of the Ahl al-Bayt of the Messenger of God through this marriage, and the verses of the Qur'an that have been included about the Ahl al-Bayt, included Alī as well.

Second: In the battle of Khaybar, the Prophet gave the flag to Abu Bakr to conquer the war, but he was defeated and returned. The next day, the Messenger of God gave the flag to 'Umar, but he too was defeated and returned. At night, the Muslims told the Messenger of God that 'Umar had returned defeated, and the Messenger of God said:

لأعطينّ الرّاية غدًا رَجُلا يُحِبُّ اللهَ و رَسوله و يُحِبُّهُ اللهُ و رَسولهُ؛ كرّارٌ غيرُ فرّار يَفتَحُ اللهُ بيَدِه.

Tomorrow I will give the flag to someone who loves God and His Messenger, and God and His Messenger love him. He

continuously attacks and does not escape, and God conquers Khaybar through him.

We all waited to see who would be given the flag tomorrow because we did not think that Alī was the person. He had eye pain and was lying in bed, unable to open his eyes. All the companions were telling each other who the Messenger of God would choose for war tomorrow.

In the morning, the Messenger of God said, "Tell Alī to come." They said, "O Messenger of God! He is lying in bed and his eyes are shot closed from the intensity of the pain. " Bring him to me," the Prophet said. Alī was brought before the Prophet and the Prophet used his saliva on Alī's eyes and told him to move towards Khaybar. Alī went and conquered Khaybar. This virtue is not for anyone but Alī![122]

The third virtue: The Messenger of God said about him:

أنتَ مِنّى بمَنزلةِ هارونَ مِن موسى إلا أنّهُ لا نبيَّ بَعدى.

To me, you are like Aaron to Moses, except for there is no prophet after me.

In all the battles, Alī was with the Prophet. In the battle of Tabuk, the Messenger of God did not take Alī to the battlefield and told him to stay in Medina! "You are the guardian of Medina while I am not in Medina until I return from the war," the Prophet said.

The Messenger of God went to Jurf, which was a mile from Medina. The hypocrites asserted that Alī was hated by the Messenger of God and the Messenger of God disliked his move and therefore left him in Medina. The hypocrites told Alī that the Messenger of God took the brave ones and left you to be the guardian of the wives and children of the people, and in fact he gave you the housekeeping and caretaking of Medina.

Amīr Al-Mu'minīn went to Jurf and asked the Messenger of God: O Messenger of God! Did you see something bad in me that you did not take me with you in this war?!

The Messenger of God said: No!

وَالله أنتَ مِنِی بِمَنزِلةِ هارونَ مِن مُوسَی اِلّا أنّه لا نَبِیَّ بَعدی

Your status and your relationship with me, is like Aaron compared to Moses.

You have the position of guardianship, and the only difference is that Aaron was a prophet after Moses, but you do not have the position of prophethood, but you are like me in every way! Now, either you or I must stay in Medina with this situation.

This matter is also accepted by the Sunni elders. The situation of the hypocrites in Medina was such that at that time either the Prophet had to stay there or Alī, otherwise Medina would be disturbed like the Roman sultan due to their conspiracies with foreigners.

The war was also against the Romans, so the Prophet placed Amīr Al-Mu'minīn in Medina to act like the Prophet himself.[123] Also the Prophet knew that there would be no bloodshed in the battle of Tabuk, so there was no need for Alī's courage.[124]

That the Messenger of God said to Alī and these three prevents me blaming Alī. Why should I blame him?

Mu'āwiyah said, "Did you hear these words from the Prophet?" He said: Yes. Sa'd bitterly wanted to leave the Majlis, but Mu'āwiyah said to him, 'Why do not you blame Alī for me?'

It is brought in the complete history of Ibn Athīr (one of the elders of the Sunnis) that Mu'āwiyah did an ugly thing and told him to sit down and hear the answer. Mu'āwiyah said: In my heart, I never felt that you were so rude and incompetent, because you heard this from the Prophet, but you did not help Alī. If I had heard these words from the Prophet myself, I would have been Alī's servant!

Although Mu'āwiyah is lying here, his argument is correct. In fact, he says that I did not hear these words from the Prophet, but you, who have another claim, why did you not help him? Sa'd said: I saw that the world is dark and there is a black wind. I told my camel to sleep and rested my caravan until the dust cleared and then moved on.

Sa'd meant an allusion to the battle of Jaml, Safin and Nahrawān, which had caused chaos and he did not want to take part in those battles.

Mu'āwiyah told Sa'd: The Holy Quran declares that:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَىٰ
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ .

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.[125]

Tell me, which side were you on in these wars? Did you fight the rebels? Sa'd could not answer and said, "By God, I am more deserving of your position than you." Mu'āwiyah said to him in an insulting manner: You do not deserve to be the leader. Your people and relatives do not accept you as a leader and do not wish for that![126]

Sa'd withdrew from the war and Amīr Al-Mu'minīn endured the hardships of the war. He could have strengthened the forces of the Amīr Al-Mu'minīn, and if he had fought alongside the Amīr Al-Mu'minīn in Ṣiffīn, perhaps some of the Anṣār, Muhājir and Muslim dignitaries such as Uways al-Qaranīy and 'Ammār Yāsir would not have been killed.[127]

O Sa'd, could you reinforce the army of Amīr Al-Mu'minīn more?! You were the conqueror of Iran, and you were

the leader of the shooters, and if you oversaw shooting the Alī army, would you not help the Muslims? If you had helped, Alī might not have lost the war. Perhaps the issue of Al-Taḥkim128 would never have arisen in the battle of Safin, and perhaps Mu'āwiyah's tricks were not highly effective! So, one should not say that sometimes I withdraw, because this issue causes loss and failure. That is, sometimes caution in a matter is the opposite of "precaution".

It was permissible for them to kill Muslims and Shiites. The Shiites in Kūfah who were praising Ali, were humiliated.[129] They killed their elders and destroyed them all and left them alive behind the bricks and built a mansion on them.

It was permissible to kill someone who was accused of being a Shiite of the Amīr Al-Mu'minīn. That is, it reached a point where no one in the world could say, "I am a Shiite"![130]

If we want to find clean water to perform ablution, but continue to search until the sun sets, this precaution will make the prayer invalid. Therefore, it is better to perform ablution with water whose appearance is pure, so that the prayer will not be wasted.

It is true that these governments are useless and should be the government of the Imām of the time, but does he command man to follow any kind of crime and to disbelieve and not to defend his right?! That it is against the rule of Imām Zaman! This is not called precaution or caution in advance, but it

is in fact contrary to precaution. Here precaution is catastrophic and against its own purpose of reducing risk.

Caution may be permissible under the banner of Islamic rule, but in the time of ruling of Banī Umayyad, Banī 'Abbās, Manṣūr, Hārūn, Ma'mūn and Mutawakkil, it is wrong to exercise caution.

Mutawakkil flooded the grave of Ḥaḍrat Sayyid al-Shuhadā and destroyed the entire grave several times. The Shiites rebuilt the tomb, but he poured on the tomb and planted so that no one would go on pilgrimage at all.[131]

Abu Shamaṭ, one of the poets of Mutawakkil court, recites a few lines of simple poetry rejecting Ahl al-Bayt and Rāfiḍah [Shī'ite Muslims who reject (rafḍ) the caliphate of Muḥammad's two successors Abū Bakr and 'Umar]. The meaning of his poems is:

> You, who are Banī 'Abbās, are the heirs of the rule of the Prophet, and praise be to God that now the rule of the Prophet has come to you; the rule has reached its owner, because you are the successors of the Prophet!" Why did they say that we are the heirs of the Prophet ?!The Prophet did not have more than one daughter, and the Imamate will not reach the daughter; Inheritance does not belong to the groom and the Prophet did not have a son, so you are the guardian of the Prophet, and this government is for you. Do whatever you want, and for those who claim to rule, not

> a single piece of wood is left. There is nothing for them but regret and remorse; let their hearts burn and watch![132]

He says few lines of poetry against the Ahl al-Bayt. It is written in al-Kāmil fī al-tārīkh ("The Complete History"), of Ibn al-Athīr that in the same assembly, Mutawakkil granted him the governorship of Yamama and Yemen and gave him four luxurious samite. By the order of Mutawakkil, three thousand dinars were poured over the head of the poet in that assembly.

The three thousand dinars for a poet who utters an insulting tone about Rāfiḍah, was the result of those silences and precautions. Later, Mutawakkil ordered that these three thousand dinars be collected only by Muntaṣir (the king's son) and Sa'd and that all the money be given to that poet.[133]

Mutawakkil used to drink wine and get drunk. Muntaṣir, who was Mutawakkil's son, says: I went to court of Mutawakkil and saw that the singers were singing. 'Ubādah, who was an ugly person in the court of Mutawakkil, tied a large pillow under his clothes and shaved his head like a bald man. 'Ubādah had made himself look like Amīr Al-Mu'minīn with a big belly and a bald head. He started reciting poems against the Amīr Al-Mu'minīn, and everyone laughed and mocked! Muntaṣir says: I was terribly upset, and I threatened him to be quiet! The actor, 'Ubādah, became silent and Mutawakkil told him: Why are you silent; be busy with your work!

I turned to my father and said: After all, 'Alī is your cousin. Consume whatever you want from his meat, but do not put his meat under the teeth of these dogs! That is, tell Alī whatever you want, but do not let them insult Alī!

Alī is one of the elders of Banī Hāshim and you are from Banī 'Abbās, and you have a kinship with Alī, why do you allow 'Ubādah to insult Alī?

Mutawakkil listened and then began to say to the singers: Say it all together:

غارَ الفتیٰ علیٰ ابن عمِّه

رأسُ الفتیٰ فی حِرِ اُمِّه

All the singers began to clap and read that: This young man (i.e., Muntaṣir) was zealous supporter of his cousin; The head of this young man on his mother's....![134]

All the singers started chanting together and as a result Muntaṣir planned assassination of Mutawakkil. He ordered the Turkish slaves to cut Mutawakkil into pieces.[135]

Someone should ask Mutawakkil; why did you spend three thousand dinars on Abū Shamaṭ? You, who consider yourself the caliph of Muslims, should do these things?! How did you get this power? If there was no sword of Amīr Al-Mu'minīn, would you rule? If Amīr Al-Mu'minīn had not drawn swords in the battles of Badr, Ḥunayn, etc., would you have this power now? Now that you got the power, why are you making fun of Ali?

These are things that will not be hidden from God.

إنّ ربّكَ لبِالْمِرْصَادِ.

Indeed, your Lord is truly vigilant.[136]

A Muslim is the one who is always careful not to be extreme. A Muslim does not go fast and neither does he go slowly because slow movement pushes him back and going fast makes him tired.

ألا إنّ خيرَ شيعتي النّمط الأوسط.

Know that my best Shiites are those who observe moderation.[137]

Mālik Ibn Ashtar and Aṣbagh b. Nubāta say: We were in such a state towards Amīr Al-Mu'minīn that even though we sat together, talked, and joked, Alī was one of us and no one from outside could distinguish us from each other. However, in accepting his command, we were extremely obedient.[138]

This signifies the *Wilāyah* and Shiism. Amīr Al-Mu'minīn was not a person to set up a throne for himself. He was like one of the people, but God's command must be carried out!

May God make our destiny very sufficient and faithful today, which is the day of Eid al-Adha! God, make us moderate Shiites so that we are neither extremists nor conservatives! May God keep our mind, body, and soul away from unnecessary precautions.

Seventh Assembly: The Ahl al-Bayt (peace be upon them) are the means of connecting humanity to God

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم

بسم الله الرحمن الرحيم

وَ صلى اللهُ عَلى محمّدٍ وَ آلِهِ الطّاهرين

وَ لعنةُ الله عَلى أعدائهم أجمَعين

I seek refuge in Allāh from the cursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allāh's curse be upon all their enemies.

Nashi' al Akbar poem about Ahl al-Bayt (peace be upon them):

بآل مُحمّدٍ عُرِفَ الصّواب و فى أبياتِهم نَزَلَ الكتاب

و هُم حُجَجُ الإلهِ علىٰ البَرايا بهم و بجَدِّهِم لا يُستَراب

The straight path is known only through the family of Muḥammad, and it is in their homes that the Book of the Qur'an was revealed.

They are the proofs of God for the people. There is no doubt in their guardianship, nor in the prophethood of their ancestor, the Messenger of God.[139&140]

There is uncertainty in all places and man feels unstable wherever he steps, but the path of the Infallibles (peace be upon them) is strong and safe from any vulnerability.

Shāfi'ī has many poems that are strong in acknowledging the guardianship of the family of Muḥammad. Therefore, some people consider Shāfi'ī to be Shiites, and the only reason it differs from Shiites is that the evidence of its fatwa is the same as that of the Sunnis, such as Abū Ḥanīfah, Sufyān al-Thawrī, Ḥasan Baṣrī, and the like, although he himself has differences with Abu Ḥanīfah.[141] Moreover, in his poems, he is very strong in that he limits the guardianship to the Ahl Bayt, and sometimes he even says: If being a Rāfiḍī means that one obeys Muḥammad and the family of Muḥammad and loves them, all jinn and humans should testify that I am a Rāfiḍī![142]

Now the question is, why"بهم وَ بجَدِّهِم لا يُستَراب "? (There is no doubt in their guardianship, nor in the prophethood of their ancestor, the Messenger of God).

Why is it that wherever a person clings to, is not *Al-'Urwa al-Wuthqā* (The Firmest Bond)? And wherever he steps, he is shaky? *Al-'Urwa al-Wuthqā* is only limited to the path of Infallibles (peace be upon them), which is a strong bond! Why should man set foot anywhere other than the path of the Infallibles (peace be upon them)? Why is stability reserved for the Infallibles? The reason is that human beings are created in such a way that in all stages of life, they do not go beyond desire, lust, imagination, *qūwat–wāhimah* (faculty of apprehension) and *qūwat–Khayāl* (the imaginative faculty). No one masters his own imagination unless he reaches the status of immateriality (*tajarrud*).

The root word of *Insān* (Human beings) is *nisyān*(forgetfulness).[143] Basically, man is called human because he is very forgetful. When a person understands a truth, he forgets tomorrow. He soon forgets! If someone is kind to him, he will soon forget. If he admits that something is true, he forgets! Some have said that root word of *Insān* is *'Uns*[144] but some have said that it is derived from "*nisyān*". In fact, the Qur'an, which expresses the human condition, signs that human beings soon return to their first place–like children who are "polite" in the classroom, but they are all self-controlled and fearful of the teacher. If the classroom door opens and the teacher is not there, the children run to play in the yard. Therefore, if the child is given authority, he will never come to sit in the classroom. Consequently, children always like holidays more than schooling, which is why their nature is interested in dispersal, distance, and so on.

If a child is taught that two times two equals four and four times five equals twenty, tomorrow he will certainly deny knowing the multiplication of two times two or four times five.

If God takes a man's hand and is with him until death and dies with a "confession", he denies everything again. That is, man is so stubborn that he soon turns his back on all his beliefs and forgets all the blessings. The Qur'an says:

وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا * قُلۡ كُلّٞ يَعۡمَلُ
عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا.

for [it often happens that] when We bestow Our blessings upon man, he turns away and arrogantly keeps aloof [from any thought of Us]; and when evil fortune touches him, he abandons all hope. Say: "Everyone acts in a manner peculiar to himself -and your Sustainer is fully aware as to who has chosen the best path."[145]

When we give a blessing to a person, he is overwhelmed by the blessing and forgets everything. He forgets us, all the positives and all the truths, because the rays of the golden waves or the fancies that fill his thoughts are so dominant that he does not allow his vision to go beyond that.

"أعرَضَ" (The human being completely withdraws)
"ونَا بجَانِبِهِ" (He leans on himself and says: There is no god and no ...!)
"وَإذَا مَسَّهُ ٱلشَّرُّ" (But if a calamity befalls him and he awakens)
"كَانَ يَؤوسًا" (he is still disappointed in this God).

That is, while he is in blessings, his theology has no spiritual basis, and in the event of a crisis, man avoids seeking refuge in God and finding the truth. Therefore, blessing and crisis are both in line with each other, like obedience and sin. If one transcends conventional obedience and attains abstract and enlightened obedience, he has attained a virtuous content. When he has not yet reached that stage, he sins today and obeys tomorrow, and his sin and obedience are parallel to each other. A person thinks

of doing a good deed and does it, and then he thinks of doing a bad deed and does it, but he should know that both obedience and that sin are the result of imagination.

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ.

Everyone acts in a manner peculiar to himself.

"قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ" (Say, O Prophet, that all these people act on their own disposition—on the original mold on which they are made).

The Lord knows and guides whoever follows the right path. The straight path is open to everyone, provided that when a person finds it, he skips imaginary thoughts and imaginations and acts correctly. The path is not exclusive to anyone, not even to Muḥammad and the family of Muḥammad (peace be upon him).

It is a wrong to say that God Almighty created the Infallibles on the Day of Judgment or on the Day of Eternity with light, abstract and luminous gems and removed them from all sins, the power of lust, the power of anger and material instinct. It is also wrong to say that they are transcendent, luminous, and pure beings, and their reckoning is completely different from ours. They are like us in every way.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ.

يَأكُلُ مِمَّا تَأكُلونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ.

Say, "I am only a human being like yourselves.[146]

he eats what you eat, and drinks what you drink.[147]

They persevered and struggled through the long movement and reached a place they will never forget. This is the meaning of the narrations in which God has spoken about their creation. That is, they have finally reached the ultimate degree of creation and God created the universe for them.[148] If they were supposed to be separated from us in the beginning of existence and creation, what advantage would they have? If it is said that God created them inherently good and us inherently bad, they will no longer be Imāms, and we will not follow them; we should not have any more shortcomings and vices. Our vileness is that we are of the same type as them, but we are lazy, and they are hard workers. They listen like students who listen carefully in class and do not follow the game, and they pass the exams. But we are constantly busy with different things and in the end, we regret that the "caravan of life" is gone.

One must know that according to the verses of the Qur'an and the news, the prophets, the Infallibles and the saints of God are all human beings with duties and responsibilities. They act and reach their destination, while others lag.

In this blessed verse in Surah Al-Isra ', God says:

قُل لَّوْ كَانَ فِي ٱلْأَرْضِ مَلَـٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا.

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."[149]

Finally, they said to the Prophet, "We do not believe in you unless you perform miracles."

حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا.

And they say, "We will not believe you until you break open for us from the ground a spring.[150]

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَـٰرَ خِلَـٰلَهَا تَفْجِيرًا.

Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance].[151]

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِٱللَّهِ وَٱلْمَلَـٰٓئِكَةِ قَبِيلًا.

Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us].[152]

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ.

Or you have a house of gold.[153]

أَوْ تَرْقَىٰ فِي ٱلسَّمَآءِ.

or you ascend into the sky.[154]

وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ.

And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"[155]

قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا.

Say, "Exalted is my Lord! Was I ever but a human messenger?"[156]

How can I bring the angels to you?! God is not like man. Angels do not have a material body like man and tree!

قُل لَّوْ كَانَ فِي ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا.

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."[157]

Now that everyone is human, their prophet is also human. He must be human, and he is one of them; However, he is a prophet who has passed through this world of forgetfulness and has reached the truth, reality and meaning and the source.

He is no longer like a coil spring that is compressed and unloaded to return to its original length. The Prophet has lost his flexibility but was stable. On the other hand, man is not stable in his faith. In several places in the same surah, God says:

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا.

And when adversity befalls you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.[158]

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا.

Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.[159]

spontaneous cave-ins and earthquakes on land are the work of the God who creates storms at sea. Man must reach a point where he sees God everywhere in his prayers.

Now suppose God brought you to the shore from the storm and prevented you from sinking to the ground, but will you be safe? He may destroy an entire city in ten minutes by a violent storm with whirling winds.

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا.

Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.[160]

[God] brought you to the shore, and you were not thankful, and you forgot God. God may take you back into the sea and drown you because you were not thankful. So, who can judge God and say God, why did you drown them? Weren't these your servants?! Weren't these Muslims?! Are you not the God of Mercy? If you wanted to drown them, why did you create them?! You are a merciful God!

Was there a lawyer to condemn God when God sent down His torment?

O man! All these hardships and troubles are for you to understand and comprehend. It is for you to step out of the imaginary world and put your feet in a firm place—where Muḥammad and the family of Muḥammad placed.

"بآل مُحَمَّدٍ عُرِفَ الصَّوابُ" means that they reached a place where storm, earthquake, hunger, cave-ins or comfort do not affect them, and they are always with God.

In the Holy Quran we have:

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا *إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا * وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا.

Verily mankind was created impatient. When evil touches him, impatient, and when good touches him, withholding [of it].[161]

God created man "*halūw'an*" (irresolute). He longs for what he sees or swiftly becomes afraid of something.

قل لوْ أنتمْ تَملِكُونَ خَزَآئِنَ رَحمَةِ رَبّيَ إِذًا لأمسَكتُمْ خَشيَةَ ٱلإنفاق وكانَ ٱلإنسَنُ قتُورا.

Say [to them], "If you possessed the treasures of God's mercy, then you would withhold out of fear of spending." And ever has man been stingy.[162]

لو أنتمْ تَملِكُونَ خَزَآئِنَ; Not just one treasure, but all the treasures of mercy!

You are afraid of giving alms to others and declare that you have nothing. This is because your *nafs* is flawed. Are all those who give alms rich?!

The constituent substance of man is greed, an uncontrolled longing for increase in the acquisition or use of material gain.

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ * وَٱلَّذِينَ فِيٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ * لِّلسَّائِلِ وَٱلْمَحْرُومِ *
وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ...

Except the observers of prayer. Those who are constant in their prayer. And those within whose wealth is a known right. For the petitioner and the deprived. And those who believe in the Day of Recompense.[163]

The Qur'an describes these characteristics for those who persevere in their prayers—those who determine the right of the poor and the deprived in their property—those who acknowledge the day of reward and punishment. These exceptional people are Muḥammad and the family of Muḥammad. Therefore:

بهم وَ بجدّهم لا يُستَراب.

There is no doubt in their guardianship, nor in the prophethood of their ancestor, the Messenger of God.

All different peoples, schools, books, philosophers, and religions come and go, yet all of them are *Yūstarab* (the place of the doubt).[164] Nonetheless there is no doubt in Muḥammad and his family. That is, they reached a point where they possessed the treasures of the mercy of the Lord and do *'infāq* (spending to please God without asking for any favor or hoping for a return). Has the one who has reached the position of God's monotheism not reached his treasure?!

What was their *'infāq*? Nowadays the whole world is giving alms, but the real alms is distributed by the Infallibles, peace be upon them. They give alms to the whole universe. I swear by God, breathing, life, perception, existence, and every cell of our body are under the direct supervision of the Imām; not to say under his supervision that these are interpretations, but our existence is *fanā* in him.

Imām has a control, superiority and mastery over our knowledge, life, sustenance, hand movement, shaking head, weight, idea, movement, destination, and purpose.

For example, he has mastery over the moving tree or the water inside the jug and controls all the particles of the world.

The existence of the Imām therefore controls all and this implies *'infāq*. *'infāq* means creating the world of multiplicity and giving support gradually from the *lauḥ maḥfūẓ* or *Umm al-Kitāb* (Mother of the Books) to the world of *maḥw* and *'ithbāt* (erasure and proof), which is evident to me that the world of *maḥw* and *'ithbāt* is our daily affairs and times.

In the lauḥ of *maḥw* and 'Ithbāt, all the events [that will reach the stage of actuality] is written and can be changed but in *lauḥ maḥfūẓ*, nothing can be changed.

This status is not blocked for human beings. Man is more amazing than all miracles! He can go to the lowest of the low (*Asfal al-Sāfilīn*) or to the highest of high (*'Alā ' illīīn*), just like a dove that, if you release, may suddenly go to the bottom of the well and imprison itself in darkness. However, the same dove may fly into the sky, where humans can no longer see it. The only difference between man and doves is in thought, will and effort.

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا * إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا.

Was there not a time in the life of man when he was not even a mentionable thing? Verily We created man from a sperm yoked (to the ovum) to bring out his real substance, then gave him hearing and sight.[165]

God created man, and made him hear and see, and tested him. Now, if he takes the side of Muḥammad and his family, he becomes *fanā* in them. If he leaves their side, he will go to a place that is uglier than any ugliness and will reach a place that cannot be imagined lower than that—*Asfal al-Sāfilīn*.

I was reading a book and the author had denied everything in it. Of course, it is said that this book was brought from abroad to make the Prophet look like a magician. The verses of the Qur'an, the *ḥadīths* and all the sayings of the Prophet were labeled as "magic". I realized that the unfortunate author of this book had not understood at all that we accept the Prophet in this sense because he had nothing of his own and everything he had was from God. His word was from God, and we consider this prophet a miracle. If the Qur'an was not from God and in fact was the word of the Prophet, then this assumption would have increased the greatness of the Prophet a thousand times more. Consider a sparrow that has eyes, ears, tongue, perception, feeling and so on. You will say that this is a miracle craft of God. But if all these characteristics were of the sparrow itself, would it not be surprising? If the Prophet was a sorcerer and a liar and brought the Qur'an from himself, then

every verse of the Qur'an is a miracle. Well, if you can, then you should bring a verse from the Qur'an.[166] So if this sorcerer has performed a miracle in every verse of the Qur'an, man should be more surprised. Those who change the Prophet from one meaning to another are to deny themselves, otherwise he is "the miracle".

In any case, man does not reach the purpose unless he finds himself to a strong place and a solid bond. Otherwise, he is not safe from hesitation, illusions, and disturbances.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.[167]

In large rivers, water destroys layers beneath the earth's surface, while on the surface it appears flat. If man walks on these surfaces, he will sink. The Qur'an asserts that your houses were built over the unstable and hollow surfaces before the Prophet.

أفَمَنْ أسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللهِ وَرِضْوَانٍ خَيْرٌ أم مَّنْ أسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللهُ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

Then is one who laid the foundation of his building on righteousness [with fear] from Allāh and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allāh does not guide the wrongdoing people.[168]

The Prophet was sent to save you and built you a strong house with a solid foundation, and he explained to us the religion and the law of sharī'ah. So, if we move, we will reach our destination, and God willing, we will reach the same things that Ḥaḍrat Ṣādiq (peace be upon him) achieved—the same perfect human being that when they carried his body on the twenty-fifth day [of Shawwal] in Medina, a poet was reciting:

أقولُ و قد راحُوا بِهِ يَحمِلونَهُ
عَلَى كاهِلٍ مِن حامِلِيهِ و عاتِقِ
أ تَدرونَ ماذا تَحمِلونَ إلى الثَّرَى
ثَبِيراً ثَوَى مِنْ راسِ عَلياءَ شاهِقِ
غَداةَ حَثَا الحاثُونَ فَوقَ ضَرِيحِهِ
تُراباً و أولى كانَ فَوقَ المَفارِقِ

I say while they wanted to carry him on their shoulders and necks. Do you know who you are carrying to the soil?! He is the mount Thabīr who has chosen to dwell from a high place to the ground.

Tomorrow it will be better for the diggers to pour dirt on their own head instead of his shrine.[169]

I do not know that this body that goes underground, just dies or the whole world goes underground with this body?! The poet is right, because Ḥaḍrat Ṣādiq (peace be upon him) has reached the point where he is the bestower of existence, power, knowledge and life from God. Now that this "*nafs*" is being buried, so the body is not going underground, but the mountains are going underground!

You do not know what God did in the creation of man. He made an exception for those who believe and do righteous deeds.[170] Those who do not stay in *Asfal al-Sāfilīn*, their deal is with God and there is no duality or separation for them! They will also receive a reward from God![171]

May God make us one of the Shiites of the Imāms (peace be upon them) and may He always strengthen our bonds to this family. May God make our intention, thoughts, path and method strong and direct.

Eighth Assembly: Examining and criticizing the words of the Sunnis in having absolute justice of Ṣaḥāba (The Companions of the Prophet Muḥammad, peace and blessing of God be upon him and his pure family)

أعوذُ باللهِ مِنَ الشّيطانِ الرّجيم

بسم الله الرّحمن الرّحيم

وَ صلّى اللهُ عَلى محمّدٍ وَ آلِهِ الطّاهِرين

وَ لعنَةُ الله عَلى أعدائِهم أجمَعين

I seek refuge in Allāh from the cursed Satan

In the Name of Allāh, the All-Beneficent, the Most Merciful

And blessings be upon Muḥammad and his pure family,

And may Allāh's curse be upon all their enemies.

وَٱعۡتَصِمُوا بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُوا وَٱذۡكُرُوا نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَا كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ * وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ. وَلَا تَكُونُوا كَٱلَّذِينَ تَفَرَّقُوا وَٱخۡتَلَفُوا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ.

And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided. And let there be [arising] from you a nation inviting to [all that is] good,

enjoining what is right and forbidding what is wrong, and those will be the successful. And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.[172]

... And you Muslims are the ones who have been commanded by God to enjoin what is good and forbid what is evil, and to do good deeds, and that is the only indicator that separates you from [the disbelievers of the world]. Remember the blessings of God when you were enemies to one another. God bound your hearts together and you became brothers with each other by the blessing of God! You were sitting by the fire pit. God took you and saved you and said: There must be people among you who are upright, enjoining what is good and forbidding what is evil. In that case, your society will go towards prosperity and guidance. lest you move through division and separation and dispute after the proofs and evidence have reached you from God. This has a bad ending, and the torment is plentiful!

Regarding the effects of discord, God says: All the animosities that the Jews and the Christians are making against you, are due to the hypocrisy and selfishness that is among them. If you follow the faith and Islam, no creature can harm you.

Among the People of the Book, are those who believe and worship in the night and the day.[173] Some have a pure nature and have a sense of submission and acceptance of the truth. You see a group of them getting up in the middle of the night, praying

and prostrating. They believe in God and the Last Day. They also enjoin what is good and forbid what is evil and are quick to do charity. What keeps you going is that you do not look down on the words of others. Do not be divided among yourselves and your society must be based on unity. Avoid division, or else the whole life, the benefits, the duties and the virtues will turn into evils.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ.

And how could you disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path.[174]

In this case, whoever adheres to God, follows His way and tradition, follows the verses of the Book of God and the order of the Prophet, he will surely (فَقَدْ هُدِيَ) be guided to the straight path. *Qad* (قَدْ) in the verse indicates a certain event.

He who relies on God will be guided to the straight path. One who follows the Qur'an and the commands of the Prophet, will cling to God. Therefore, the verses of the Qur'an alone are useless, and the tradition of the Prophet and the clear path of the Prophet must be accompanied by the Qur'an.

The Book of God is a collection of generalities that each person interprets according to his own taste and measures all of

it with his own soul. Man, signs what is in accordance with the desires of his own soul and rejects what is not.

Without the interpretation of the Qur'an and without its enlightener, that book alone cannot help, because the Qur'an is a light that has come from God and has given general instructions.

Anyone can say that he is a believer, but the Messenger of God must determine whether a person is a believer or not. If anyone behaves according to the command of the Prophet, he is a believer, otherwise he is a disbeliever. So, without the prophet, faith and disbelief are mixed and inseparable.[175]

Iblīs (*Shayṭān* or Satan) before addressing "prostration"(Prostrate to Adam), was among the angels. When God ordered all the angels and *Iblīs* to bow before the newly created Adam, all the angels bowed, but *Iblīs* refused.

The Holy Quran says:

وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ.

And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for *Iblīs*. [176]

It turns out that *Iblīs* was also one of the angels to whom the address was attributed: "O angels, prostrate!" Because *Iblīs* did not prostrate, he became separated from the angels and his nature and existence changed. Through this rebellion, he showed that his existence was not infallible at all but was satanic and rebellious. *Iblīs* was not one of the angels, but one of the jinn.

وَكَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦ.

He was of the jinn and departed from the command of his Lord.[177]

In terms of the principle of existence, God created beings such as humans, angels, and jinn fundamentally different from each other.

Satan disguised himself as an angel before God wanted to test them. Therefore, God addressed him to "Prostrate to Adam," and when he disobeyed, his essence became manifested and being a jinn appeared in him.

Therefore, without the address of "prostration" and without the refusal of *Iblīs*, there will be no heaven, hell, human, happiness, or misery. None! Everything is due to the command of God to *Iblīs*.

The Qur'an has been sent to all humans and Muslims say that they accept the Qur'an without doubt, but what is the Qur'an and what is its truth? Accepting the Qur'an means acting on the words of the one who guides, interprets, and explains the Qur'an. Otherwise, he may claim that all the verses of the Qur'an are in accordance with him, and whoever listens to him has listened to the Qur'an, and whoever does not listen to him, has not listened to the Qur'an at all!

All different Islamic and non-Islamic tribes consider their opinion correct and others' opinion invalid. Shāfi'ī considers himself to be right and Ḥanafī to be false, and Ḥanafī

considers himself to be right and Ḥanbalī to be false. After all, one is right and the other is wrong!

Therefore, if we consider "right" as the criterion for measuring truth, then falsehood can be measured as well; otherwise, if we measure the amount of right according to people's perception and recognition, everyone will claim to be righteous.

The Messenger of God identifies the truth because God says, "وَفِيكُمْ رَسُولُهُ" There is a Messenger of God among you, then how can you become a disbeliever?! If it were not for the Messenger of God and his commands and prohibitions, your soul would adapt the verses of the Qur'an to itself, and everyone would go his own way.

Subsequently, the Messenger of God is like an electric spark that turns water into two gases, oxygen, and hydrogen. Water consists of two gases and if it stays for a thousand years, it will not turn into a gas. But if an electric spark breaks it down, the waters of rivers, streams and oceans immediately turn into two gases. Those gases are turned into water in the air by sparks. As a result, there must be a spark to turn water into gases, otherwise it will not.

The spark that shows the essence of human existence, whether man is evil or merciful, obedient, or rebellious, is the word of the Messenger of God. All the companions of the Messenger of God prayed and considered themselves obedient to the Prophet, but when the Messenger of God gave orders, those

who obeyed were among the believers, and if not, they were among the hypocrites and disobedient.

Al-Walīd ibn 'Uqba was of the companions about whom the Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ.

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.[178]

Do not follow, listen to, or act on false news, but investigate whether it is true or not. Do not follow the news of the wicked without investigation, otherwise, you will start a war with the tribes [that the person has falsely informed you about], and you will destroy them.[179]

The Sunnis claim that Walīd ibn 'Uqaba was infallible because he was one of the companions of the Messenger of God. They also claim that any companion who was with the Prophet, or saw the Prophet even once, is a *ṣaḥābah*, and his words are authentic and *ḥujjah*.

They believe that one cannot talk about companions such as Walīd ibn 'Uqaba, 'Ā'ishah, *'Abd al-Raḥmān ibn 'Awf* and Ḥakam (Marwān's father) because they saw the Prophet in faith, did not die in apostasy and did not turn away from Islam;

all their words are proof, and whatever they say about the Prophet is *ḥujjah*(proof).[180]

While governing, they forged narrations from the Prophet, and the whole Sunnah of the Sunnis is filled with the fake narrations of these people. When the Qur'an says that Walīd is *fāsiq* (one who violates Islamic law), how can one claim his righteousness?!

In the Qur'an, although it was God's order that everyone participate in the battle of Tabuk, and the Prophet commanded the Muslims to participate in the battle, a group of eighty [companions] made excuses for not participating![181] Moreover, in the battle of Uhud, when the army left Medina, 'Abdullāh ibn Ubayy, chief of the Khazraj, along with 300 other men, withdrew their support for the Prophet and returned to Medina. Ibn Ubayy and his followers were criticized in the Qur'an for not participating in the war.[182]

Although Marwān killed Ṭalḥah in the Battle of Jamal, with all his crimes, shouldn't he be criticized because he was a companion of the Prophet (*ṣaḥābiyy*)?[183&184]

in the battle of Jamal, Ṭalḥah killed ʿUthmān, the father of Marwān's wife, who was one of the companions. Ṭalḥah, who himself fought Alī as 'Uthmān's bloodthirsty, was 'Uthmān's killer.

Marwān ibn al-Ḥakam, shot Ṭalḥah in the thigh. His motive for killing was Ṭalḥah 's involvement in killing of ʿUthmān. He picked up his arrow and fired it at Ṭalḥah, while

Ṭalḥah and Marwān themselves were the leaders of the same opposing army! "I saw that there was no better time than now for me to take revenge on this man," he said.

His arrow split Ṭalḥah's thigh and he bled so much that he died. Ṭalḥah kept shouting and regretting that "both my world and my hereafter are wasted. [185]

A person may participate in a war and be killed, but if an arrow hits him in the thigh without a fight and he dies, the sin of the entire population of twelve thousand people will be on his shoulders.

Sunnis believe that Ṭalḥah, Zubayr and Marwān are all pure and good, and nothing should be said about them, because they are companions, but they are wrong!

Some of the Companions have related narrations from the Prophet, contrary to science and the books of the past.

Abu Hurayrah narrates from the Prophet and according to the Sunnis, his document is valid and all the narrators are just and reliable that God did not create the heavens and the earth in six days, but in seven days and the Messenger of God took my hand and said that God did this on the first day (Saturday) and on Sunday, Monday, Tuesday... until it reached one o'clock in the evening of Friday, when the creation of the heavens and the earth was finished.[186]

This narration is contrary to the text of the Qur'an which says that God created the heavens and the earth in six days.[187]

They are stuck here, because approving the *ḥadīth* and its document, is contrary to the text of Qur'an.

They do not know how to respond to the criticism of Jews and Christians that if the Qur'an is true and God created the heavens and the earth in six days, then how does your Prophet say that they were created in seven days?! If they declare its fallacy (while the document is correct), they should say that Abu Hurayrah narrated a lie from the Prophet. They are reluctant to confirm this forgery because Abu Hurayrah was the leader for many years and invited people to the caliphate of Mu'āwiyah.[188] He fabricated narrations contrary to the Amīr Al-Mu'minīn, and if Abu Hurayrah were removed from the *ḥadīths*, half of the Sunni *ḥadīths* and their jurisprudence would be vanished.

Abu Hurayrah also says: It is narrated that the Prophet said: As God created the Throne, He sat on that Throne and saw that He was alone. Then He took the Prophet to the throne and sat him down. So, whoever goes there on the Day of Judgment will see the Prophet next to God on the throne.[189]

The Christians also said the same thing that God Almighty raised Jesus up to heaven and placed him on the Throne. The Muslims rebuke the Christians by saying that God does not have any physical form; Jesus is not God, and he is not the Son of God; God does not sit on the throne and the throne is the power and the existential encirclement of God .God has no physical form, so how do you say that God placed Jesus beside Himself?! [In reply] they say: This word was said by you

Muslims that God created the Prophet and then took him next to His Throne!

In response, the Sunnis feel embarrassed and do not know what to do! If they say that Abu Hurayrah is lying, then all the narrations of Bukhārī and Muslim should be discarded! If they say that his *ḥadīth* is true, they will not have an answer to the question of the enemies, Jews, Christians, atheists, and some Muslims, because they will protest, why do you have *ḥadīth* against God's book?[190]

Abu'l Qāsim ʿAbd ar-Raḥman bin Abdullāh bin ʿAbd al-Ḥakam was one of the scholars of Shāfiʿī time, but he wanted to become a leader after Shāfiʿī and continue his studies and discussions. Shāfiʿī died in Egypt and ʿAbd al-Ḥakam was ready to continue Shāfiʿī's path. Shāfiʿī had asserted: That is, of all the people, the one who deserves to sit here and run this chair is Rabiʿ.[191] He was offended and later adopted Mālikī's religion.[192] He wrote a book against Shāfiʿī, in which he mentions all the views and thoughts of Shāfiʿī that were contrary to the book and tradition.[193]

Do you know where these differences originate from? Because these people removed "وَفِيكُمْ رَسُولُه"from the Qur'an and said that God's Book is sufficient. 'Umar also said the same and declared that we have nothing to do with the Sunnah of the Prophet, but they are stuck on this issue.[194]

Aḥmad Amīn, an Egyptian who opposes the Shiites and has made strange accusations [against the Shiites], wrote a book

at the end of his life called Yawm al-Islam and in it, he asserted that:

و مِنَ الخَطاءِ أن يُقالَ: حَسبُنا كِتابُ الله.

And it is wrong to say: the Book of God is sufficing for us.[195]

Can anyone be content with the Book of God while the Prophet is the Guardian, the Protector, and the Interpreter of the Quran? Nowadays they are withdrawing all the accusations against the Shiites one by one.[196]

Shaykh Maḥmūd Abū Rayyah is the author of Aḍwā 'ala as-Sunnah al-Muḥammadiyah and Shaykh al-Maḍīrah Abū Hurayrah. Both of his books are spectacular, and students of religious sciences should read them, especially Aḍwā which contain a lot of exquisite content.

As a Sunni, from the beginning of the book to the end, which is four hundred pages long, he criticized all the Sunni views of Ḥanafī, Mālikī, Shāfi'ī and Ḥanbalī. He argues that all of them pursued lust and abandoned the Book of God. He does not mention the names of our Imāms at all, but by using their own books and words, clarifies the conflicts and differences very eloquently, and he reveals their mistakes.

Dr. Ṭāhā Ḥusayn says in a treatise on which he has also written a review: I have read this book twice. The book is extensive and if its discussion spreads, it will be very deep and it

will change the history. The world will change with this book and this book is so and so!

Dr. Ṭaha Ḥusayn is one of the first-rate Egyptian writers and scholars, and Abu Rayyah very much honors him.[197] The contents of his book are truly clear.

Even though he was not a Shiite, in the same book, he mentions Sayyid Murtaḍā Sharīf Askarī and his book " Abd Allāh b. Saba' wa asāṭīr ukhrā".

About twenty-five years ago, Sayyid Murtaḍā Sharīf Askarī said: Abu Rayyah was ill in Egypt, and I went to see him at the hospital. He died a few days later. He was so angry with 'Ā'ishah that he openly cursed her!

Abu Rayyah was a Sunni, but he cursed 'Ā'ishah, who was respected by the Sunnis. The Sunnis consider her the first holy and heavenly woman, and if anyone thinks badly of 'Ā'ishah, would be an infidel and they would cut him to pieces and cut off every part of his body as a blessing. He said: He cursed openly, and he was not pleased with 'Umar and Abu-Bakr! I said: Did he become a Shiite or not?! "I do not know whether he cursed 'Umar and Abu Bakr at the end of his life or not, but he had strong doubts about them and died with the same status."[198]

In the same book, Abu Rayyah criticizes Abu Hurayrah. He defines Mu'āwiyah as the only root of corruption, anti-Islam, destroyer of Islamic government and transformer of real government, prophecy, caliphate, and monarchy into egoism.[199]

In fairness, the words he quotes from Amīr Al-Mu'minīn are very respectful:

لک اللهُ یا علیُ و قد کُنتَ مَظلومًا فی کُلّ شیء.

May God be with you and take your hand, O Alī! I looked at everything and saw you were oppressed.[200]

لقد أظلموک فی کلّ شیء.

They have wronged you in everything.

lak Allāh (لک اللهُ) means that no creature can take your hand, help you, and seek to give you strength from the oppression they have inflicted on you. Only God should take your hand and give you strength! In the face of all this, God is your reward.[201]

It is explicitly stated in the book that: We spent our lives in these issues; All the history and religions must change! Why should we follow the mistakes of their scholars?!

He says openly: The companions of the Prophet, like other people, have skin, flesh and the sense of desire and lust. Those who obey will go to heaven, and those who disobey will go to hell.[202]

Why is it said that the words of all the companions were valid and by seeing the Prophet, their existence became divine?! While in the Holy Quran there are verses about hypocrites.

وَلَهُمْ عَذابٌ أليمٌ.

and for them is a painful punishment.[203]

Why, when the Prophet passed away, all these hypocritical, enemy and rebellious companions became just at once![204]

When Prophet passed away, everyone became righteous. Wow! This is a miracle, and it is higher than the prophet's miracle because when the prophet wanted to educate the people, he worked hard, and they even stoned him and called him a sorcerer. As soon as the Prophet passed away, the words of *Ṭulaqā'*[205] in Medina and in Mecca, turned into a *ḥujjah*(proof).

It is said that the words of Abu Sufyān and Mu'āwiyah, as the Muslim companions were authentic. They also say that one should not look at their previous records. They were just, and above all just, innocent, and their verses should not be investigated.

This claim is very false and incorrect because it considers all the Companions to be infallible, and the infallibility and justice of the companions requires authentic narrations and their evidence. Based on this claim, different sects were found and if the Companions were criticized, all the different sects would be destroyed.[206]

The discussion in today's world is deep and exploratory, and if someone wants to support his religion as his personality and theory, he will have no buyers. Thousands of objections and criticisms are said by others for every word, and not only Shia or

Sunni, but also Christians, Jews and people who know more about our religion criticize us.

In his book, Abu Rayyah says a great sentence: Some of these clerics, muḥaddithīn, hashwīyahs, and Sunni Akhbārīs who bother us a lot, should not imagine that I want to teach something to those foreigners and Orientalists with the words that I have brought here. They have read all our books earlier than us, and they express their objections. Rather, I want to introduce myself to them that I have also grasped what you have realized![207]

An encyclopedia of Islam written by Westerners may be said to be not so comprehensively written by Muslim.[208] Therefore, if a book is published about Imam Ja'far Ṣādiq, thousands of people will check all the contents and translate into Urdu, Sanskrit, Sart language and other languages. If any point is not confirmed, the entire book is invalid. According to this, the writing of the book should be based on truth, reason and evidence. A book is valuable that presents the words of Ḥaḍrat Ṣādiq (peace be upon him) based on their document, and others in the process of their research realize that the contents of such a book are strong and cannot be denied. If this is the case, Ḥaḍrat Ṣādiq will not be recognized as the head of our religion but as the true Imam, Shi'ism will be recognized, and Sunnis, Umar, and Abu Bakr will disappear.

Today, the Sunnis do not have a perceived quality of worthiness and respectability among the scholars. Those who are

enlightened openly say that: We cannot indoctrinate or explain to another that we give up understanding. We cannot imitate some religions or follow another mujtahid who has lived a thousand years ago. When God has provided us with intellect and said to think in the Qur'an, we cannot ignore. No one in a clear mind would abandon Qur'an and the Sunnah of the Prophet. Why should one obey Abu Ḥanīfah for example and imitate what he said! Therefore, the monopoly of religions [in the four sects of Hanafi, Shāfi'ī, Maliki and Ḥanbalī] has been eliminated!

Aḥmad Amīn explicitly states that the great blow to Islam is due to the closing the doors of ijtihād.[209] The same man who, until recently, mocked the Shiites and blamed them of strange accusations, and whose indictment books are still in possession, has now regretted all. That is, as a result of the studies and guidance of our great scholars, he says, "The greatest blow to Islam is from the closing the gate of ijtihad' (*'insidād Bāb al-ijtihād'*)."

Islam is a religion of thought, reflection and reason and anyone can become a mujtahid, and God willing, this important thing is coming to the fore and the tricks of the Sunnis will be revealed!

Many people write encyclopedias, publish pamphlets, and criticize Islam in newspapers, and Sunnis must be held accountable. They are attacking from all over the world and Sunnis must be able to respond and I hope they will be informed soon so that this problem does not continue.

Amīr Al-Mu'minīn says: Follow the Qur'an and do not let any people excel you in acting upon it.[210] The Qur'an is not a book that God has sent down to us solely. We are no different from other human beings in terms of creation. God is the God of us all, and the Qur'an has come to every human being. Whoever follows the Qur'an with a pure heart will benefit, and whoever does not, will be fined.

We are now being punished for not following the Qur'an. The infidels study the Quran and research its words and criticize us for speaking against the Quran.

The Sunnis, who have declared for a thousand years that their companions were just and did not allow anyone other than a companion in the field at all, must be held accountable.

They do not allow anyone to talk about the Shiites because they consider the Shiites to be heretics, Jews or Zoroastrians. Many Shiites were slandered, imprisoned, or killed. Not only Imām Ḥusayn (peace be upon him) but all Shiites suffered since then and still the Shiites cannot express themselves.

If you go to the mosque of Medina and utter the name of 'Alī and say that I bear witness that 'Alī is the walī of Allāh (أشهَدُ أنّ عليًا ولِيّ الله), you will be torn to pieces. If you sanctify the name of Fāṭimah Zahrā, your fate would be the same, but "Ā'ishah's name is uttered hypocritically. Mu'āwiyah ruled the people with hypocrisy for thousands of years, and this is his tradition and that of Walīd ibn Aqaba, Marwān, and his group.

The infidels research and study and should release their arrows to punish those who oppose the Quran.

اللهمّ صلّ على محمّدٍ وآل محمّد.

God bless Muḥammad and the family of Muḥammad.

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Endnote

1 Qur'an, 28:56; Nūr Malakūt Qur'an, vol. 4, p. 313.

2 Qur'an, 18:23 and 24.

3 Qur'an, 69:44-47.

4 For more information about the nature of evil and its non-existence or its existence, refer to Al-Ḥikmah al-muta'āliyah fī l-Asfār al-'aqlīyya al-arba'a, vol. 7, pp. 58, 61 and 106; Ilāhīyāt-i shafā, Article 8, Chapter 6, p. 2421; Al-ta'līqāt (Annotations), p. 46; Tarjumah Al-Mīzān, vol. 13, p. 258.

5 Al-Hidāya al-kubrā, p. 100; Kifāyah al-Atharr, p. 71, Al-Ghaybah, Nu'mānī, p. 93.

6 For more information about the difference between beings, refer to Tafsīr Al-Mīzān, vol. 13, p. 180; Miṣbāḥ Al-Uns, pp. 386-482; sharh-I fusus al-hikam, Qaysarī, p. 498. Jāmi' al-asrār wa manba' al-anwār, pp. 99 and 189; Mihr-i Tābān, pp. 178 and 250.

7 Qur'an, 2:30; Nūr Malakūt Qur'an, vol. 1, p. 332.
The angels said: Will you place on earth a person who corrupts and sheds blood?

8 For more information about the completeness of creation, and the interpretation of the verse (الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ"), refer to Imām Shināsī, vol. 3, pp. 88-159; Ishrāq Hayākil al-Nūr, p. 322; Asrār Al-Ḥikam, p. 133, Mirāt al-akwān (Taḥrīr Sharḥ al-Hidāya by Mullā Ṣadrā), p. 661; Al-ta'līqāt (Annotations), p. 157.

9 Qur'an, 16:68; Nūr Malakūt-i Qur'an, vol. 4, p. 71.

10Gulistān Sa'dī, Chapter 8 in "Etiquette of Speaking", Part 68: A

disciple without submission to the mentor is a lover without Gold and money; a wayfarer without ma'rifah (gnosis or the intimate knowledge) is a bird without wings; a scholar without practice is a tree without fruit, and an ascetic without knowledge is a house without a door. The Qur'an was revealed for the acquisition of a good character, not for chanting written chapters. The devout layman has walked the path on foot and the careless negligent scholar who rides [the horse]is asleep A sinner who raises his hand to pray is better than a than a devotee who keeps the prayers arrogantly on his head. One being asked what you call a scholar without practice. Said a bee without honey.

زنبور درشت بی‌مروّت را گوی

باری چو عسل نمی‌دهی نیش مزن

Say to the unjust bee, at least restrain yourself from stinging us if you give no honey.

11 Qur'an, 2:30.

12 Qur'an, 28:83.

13 Qur'an, 2:30. Nūr Malakūt Qur'an, vol. 1, p. 332.

14 Būstān Sa'dī, chapter; On the description of the Master of the Messengers, may blessings and peace be upon him.

15 Qur'an, 5:103.

16 Qur'an, 11:118.

17 Dīwān-I Ḥāfiẓ, Ghazal. 167.

18 Mathnawī Ma'nawī, the fourth book, p. 558.

19 Dīwān-I Ḥāfiẓ, Ghazal. 177.

عکس روی تو چو در آینه جام افتاد

عارف از خنده می در طمع خام افتاد

حسن روی تو به یک جلوه که در آینه کرد

این همه نقش در آیینه اوهام افتاد

این همه عکس می و نقش نگارین که نمود

یک فروغ رخ ساقیست که در جام افتاد

The reflection of your face fell on the mirror of the cup
from the laughter of wine, the Sufi fell into raw greed [desiring drinking the cup]
The beauty of your face briefly in the mirror
All these pictures made into the mirror of delusions
All these reflections of wine that manifest differently
Are a glow of the face of sāqī (wine-pourer) who shines into the cup.

20 Tadhkirat al-Awliyā', p. 148: It is narrated that one day a Shaykh was passing through a narrow road with his companions and a dog encountered them. The Shaykh let the dog through. One of his disciples disapproved the manner of the Shaykh and it occurred to him that: The Almighty has honored man and Shaykh, Sulṭān al-'ārifīn (sultan of mystics) preferred a dog to a group of sincere disciples. How can this be? The Shaykh said: Dear ones! The dog said to Bāyazīd: What is my fault in the precedent [time of creation] and what is the difference between you and me that they covered me with dog skin and the clothes of king of the mystics were given to you?! This thought came to my sirr, and I sacrificed the way to him! "

It is narrated that one day the Shaykh accompanied a dog, and he kept his clothes to himself so that he would not touch the dog. The dog said: If I am dry, there is no gap between us and you; And if I am wet, seven waters and soils will make peace between

us. But if you keep your clothes, you will not be cleansed if you bathe in the seven seas. Bāyazīd said: You are an outward filth, and I am an inward filth. Let us gather both so that purity may arise among us. The dog said: Whoever reaches me, throws a stone at my side, and whoever reaches you, says peace be upon you, o the Sultan of the mystics. I have never left a bone for tomorrow, and you have a bunch of wheat saved. Bāyazīd said: I do not deserve to accompany a dog; how can I be worthy to accompany the Everlasting God. Glory be to the God who raises his best creature by the least.

21 ʿUddat al-Dāʿī wa Najāḥ al-Sāʿī, p. 218.

حَدَّثَنی بِهِ بَعضُ أصحابِنا: أنَّ اللهَ سُبحانَهُ اوحَی إلَی مُوسَی علیه السَّلام: إذا جِئتَ لِلمُناجاةِ فاصحَب مَعَکَ مَن تَکونُ خَیرًا مِنهُ!" فَجَعَلَ مُوسَی لا یَعتَرِضُ [یَعرِضُ] أحَدًا إلاّ وَ هُوَ لا یَجسُرُ [یَجتَرِئُ] أن یَقولَ إنّی خَیرٌ مِنهُ؛ فَنَزَلَ عَنِ النّاسِ و شَرَعَ فی أصنافِ الحَیَوانات حَتّی مَرَّ بِکَلبٍ أجرَب فَقالَ: "أصحَبُ هذا!" فَجَعَلَ فی عُنُقِهِ حَبلاً ثُمَّ مَرَّ [جَرَّ] بِهِ؛ فَلَمّا کانَ فی بَعضِ الطَّریقِ شَمَّرَ الکَلبَ مِنَ الحَبلِ و ارسَلَهُ. فَلَمّا جاءَ إلَی مُناجاةِ الرَّبِّ سُبحانَهُ قالَ: "یا مُوسَی، أینَ ما أمَرتُکَ بِهِ؟!" قالَ: "یا رَبِّ، لَم أجِدهُ!" فَقالَ اللهُ تَعالَی: "وَ عِزَّتی و جَلالی لَو أتَیتَنی بِأحَدٍ لَمَحَوتُکَ مِن دیوانِ النُّبُوَّة.

God revealed to Moses (peace be upon him) that: When you come for prayers, bring with you someone who" you are better than him." Moses did not dare to consider himself better than anyone. He left the people and searched the animal guilds until he came across a stray dog. Moses said to himself: I will take this dog with me. Then he tied a rope around the dog's neck and took it with him. He then untied the rope from the dog and released it. When he reached the sanctuary of God, the Lord said: O Moses! Why did you not do what I commanded? He said:" Lord! I did

not find any! "God Almighty said: By my honor and majesty, if you had come to me with anyone, I would have erased you from the treatise (Dīwān) of prophecy.

22 For more information about the effects of pork on the human soul and psyche, refer to Nūr Malakūt Qur'an, vol. 2, p. 478.

23 Qur'an, 112:1; Allah Shināsī, vol. 2, p. 184.

Say that He is the only God who is characterized by the attribute of oneness in essence.

24 Qur'an, 47:19; So, know that there is no deity except Allah.

For more information on the discussion of good and evil, refer to Allah Shināsī, vol. 3, pp. 90-108.

25 kanz al-'ummāl, vol. 11, p. 334.

26 Qur'an, 42:7. Ma'ād Shināsī, vol. 10, p. 224.

27 Qur'an, 2:286; Imām Shināsī, vol. 1, p. 112.

28 Miṣbāḥ Al-Muttahajjid, vol. 2, p. 845, Part of the Supplication of Kumayl, God's mercy be upon him.

29 Qur'an, 33:33.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ
الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

30 Attributed to Niẓāmī Ganjawī.

31 Mir'āt al-'uqūl fi sharḥ akhbār Āl al-Rasūl, vol. 11, p. 323.

32 Manṭiq, p. 475.

33 Mathnawī Ma'nawī, the fifth book, p. 733.

34 Mathnawī Ma'nawī, the second book, p. 199.

35 Qur'an, 25:77; O our Prophet! Tell these people: If there is no prayer and supplication on your behalf, God will not care for you. Nūr Malakūt Qur'an, vol. 3, p. 215.

36 Qur'an, 2:253.

37 For more information about the story of Prophet Yūnus and his people, refer to Maṭla' Anwār, vol. 18, pp. 310-342

38 For more information on the meaning and issues related to Israelites, refer to Nūr Malakūt Qur'an, vol. 2, p. 184; Imām Shināsī, vol. 14, pp. 362-3 81 and vol. 18, pp. 310-342.

39 Al-Burhan fi Tafsīr al-Qur'an, vol. 4, p. 113.

قال [رسول‌اللّه صلّى اللّه عليه و آله و سلّم]: "... الرّجلُ الصالحُ أخى يونسُ بن متّى."

40 For more information about the infallibility of the prophets, refer to Imām Shināsī, vol. 1, p. 10.

41 Qur'an, 2:253.

42 Qur'an, 17:55.

43 Qur'an, 21:87&88; Ufuq Waḥy, p. 235.

44 For more information about the late Sayyid Aḥmad Karbalā'ī (may God bless him and grant him peace), refer to Tawḥīd-i 'ilmī wa'aynī (Scientific and Objective Monotheism), p. 17; Maṭla' Anwār, vol. 3, p. 47.

45 Qur'an, 27:39.

"[A demon from the tribe of jinn said]: 'I will bring the throne here from Saba before you get up from here (in this one hour that you are sitting here, I will bring the bed).

46 Qur'an, 27:40; Imām Shināsī, vol. 4, p. 110.

Āṣif ibn Barkhiyā, who was the Waṣī of Prophet Sulaymān (peace be upon him), said, "I will bring the throne here before the light of the eye returns (not in the blink of an eye).

47 Qur'an, 13:43; Imām Shināsī, vol. 4, p. 110.

48 Baṣā'ir ad-Darajāt, vol. 1, pp. 212-216.

49 Baṣā'ir ad-Darajāt, vol. 1, p. 213; Al-Kāfī, vol. 1, p. 257; Imām Shināsī, vol. 4, p. 108; Ufuq Waḥy, p. 167.

50 Munājāt Nāmih of Khwājah Abdullāh Anṣārī, p. 9.

51 Kulīyat Sa'dī, Gulistān, chapter 2, in the ethics of dervishes.

52Kamāl al-dīn wa tamām al-ni'ma, vol. 1, p. 142; Tafsīr al-Ṣāfī, vol. 3, p. 43; Al-Burhān fi tafsīr al-Qur'an, vol. 3, p. 192.

53 Tafsīr al-Ayyāshī, vol. 2, p. 196.

54 Qur'an, 12:96.

55 Qur'an, 12:84.

56Kulīyat Sa'dī, Gulistān, chapter 2, in the ethics of dervishes.

57 Qur'an, 12:96.

58 Qur'an, 12:84.

59 For information about the author's conversation with some Sunni scholars in the Sacred Mosque, refer to Imām Shināsī, vol. 5, pp. 148-152.

60 Musnad Aḥmad, vol. 1, p. 145; vol. 5, pp. 355&361; Sunan Ibn

Mājah, vol. 1, p. 500; Sunan al- Tirmidhī, vol. 2, p. 259; Ṣaḥīḥ Ibn Ḥibbān, vol. 7, p. 441.

61 Akhbārīs are a group of Imāmiyya jurists who take the only source of fiqh (the deduction of shari'a laws) to be akhbār (narrations and ḥadīths by the Prophet and Imāms). The group emerged in the 11th/17th century. They disallowed the method of ijtihad and principles of jurisprudence for the deduction of shari'a laws. They were opposed to Usulis who require the method of ijtihad and principles of jurisprudence for the deduction of shari'a laws.

62 For more information about the Akhbārīs, refer to Imām Shināsī, vol. 14, pp. 144-149.

63 For more information about the massacre of Shiites in Aleppo by Ṣalāḥ ad-Dīn Ayyūbi, refer to Imām Shināsī, vol. 18, pp. 403-408.

64Jāmiʿ al-saʿādāt, vol. 3, p. 141.

65Qur'an, 10:62-64. Ma'ād Shināsī, vol. 2, p. 49.

66 Qur'an, 31:25.

67 Qur'an, 14:10.

68 Qur'an, 26:108, 110, 126, 131, 144, 150, 163 and 179. Allah Shināsī, vol. 3, p. 290.

69 Qur'an, 4:59.

70 For more information about assigning the title of " Uli al-Amr " to the Infallibles (peace be upon them) and unjust caliphs attributed this title to themselves unreasonably, refer to Imām

Shināsī, vol. 1, p. 2, p. 145; vol. 9, p. 138; vol. 18, p. 217; Anwār Malakūt, vol. 2, p. 97; Ḥayāt Jāwīd, p. 125.

71 For more information about the interpretation and explanation of the noble verse.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ

Refer to Imām Shināsī, Vol. 2.

72 Qur'an, 4:65: But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

73 Qur'an, 4:66; And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

74 Qur'an, 4:67.

75 Qur'an, 4:68.

76 Qur'an, 4:69: And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

77 Qur'an, 4:70.

78 *nāṭiq* and *manṭūq* is one of the topics related to the meaning of words. *manṭūq* or the pure meaning of the words, is the meaning that is understood directly from the word and its subject is mentioned in the sentence. and the *nāṭiq* is the

meaning that is not expressed in the word but is understood according to its compositional structure and its subject is not mentioned in the sentence.

One of the topics that is discussed in the science of uṣūl and in the section on words is Mujmal and Mubīn topic. In short, Mujmal is a word whose meaning is not obvious by itself according to the understanding of the general publics or a word in which there is ambiguity for the audience and Mubīn is a word whose meaning seems obvious and there is no ambiguity for the audience

79 Shahīdī, Sharḥ Mathnawī, vol. 5, p. 193

80 Tanbīh al-khawāṭir, vol. 1, p. 223:

و رُوِیَ أنَّ رجلاً قال: یا رسولَ اللّه! إنی أُحِبُّکَ! فقال: "اِستَعِدَّ للفقر!" فقال: إنّی أُحِبُّ اللّهَ! فقال: "استَعِدَّ لِلبَلاء".

A man said to the Messenger of God, may God bless him and grant him peace:" O Messenger of God, I really love you! The Holy Prophet said: So, prepare yourself for poverty! The man said: I truly love God. The Prophet of God said: Then prepare yourself for suffering and calamity!

Nahj al-Balāghah (Ṣubḥī Ṣāliḥ), p. 488.

قال علیٌّ علیه السّلام: مَن أحَبَّنا أهلَ البَیتِ فَلیَستَعِدَّ لِلفَقرِ جِلباباً.

'Alī (peace be upon him said): Whoever loves us (Ahl al-Bayt) must prepare a garment of poverty for himself!

Ghurar al-Ḥikam wa Durar al-Kalim, p. 657.

قال علی علیه السلام: من تولانا أهل البيت فليلبس للمحن إهابا.

'Alī (peace be upon him said): Whoever believes our guardianship and loves the Ahl al-Bayt, must wear a fur coat for sufferings and hardships.

Al-'Amālī, Shaykh Mufid, pp. 3-7; Al-'Amālī, Shaykh Ṭūsī, pp. 625-627; Kashf al-ghummah, vol. 1, pp. 411-413; Bishārat al-Muṣṭafā, p. 4; With some differences in all sources.

81 Hamedan was a tribe from Yemen that had many good people and all of them were Shiites. They were among the lovers of the Commander of the Faithful. Ḥārith Hamadānī was also a lover and Shiite and there are many narrations on the virtue of Ḥārith Hamadānī.

82 Ṭaha Ḥusayn, a famous contemporary Egyptian writer, in the book "Ali and Benooh" tells the story of a man who has doubts during the Battle of Jaml. He says to himself, how can characters like Ṭalḥah and Zubayr be wrong?! He shares his heartache with 'Alī (peace be upon him) and asks 'Alī himself if it is possible for such unprecedented great personalities to go wrong? 'Alī says to him: You have made a serious mistake and you have turned things upside down. Instead of using right and wrong as a measure of the greatness and humiliation of the characters, you have used the greatness and humiliation that you have previously assumed with your imagination as a measure of right and wrong.

You want to know the truth by the scale of people! Do the opposite! Know the truth first, then you will know the people of truth. Know the falsehood, then you will know the people of falsehood. Then you will no longer care who is the proponent of truth and who is the proponent of falsehood, and you will not be surprised at the error of those characters.

After quoting the above sentences, Ṭaha Ḥusayn says: "After the revelation and the word of God, I have not seen and do not know a more glorious and eloquent answer than this.

83 Tafsīr Al-Safi, vol. 1, p. 31; Nūr Malakūt Qur'an, vol. 1, p. 349: It has been narrated from Amīr Al-Mu'minīn (peace be upon him) that they asked him: Do you have any divine revelation from the Messenger of God, peace be upon him and his family, other than the Qur'an?!

The Imām said: No, I swear by the One who split the seed and created the soul; Unless God provides for His servant to understand His Book.

قال: لا و الذي فالق الحب و برء النسم; 'لا' ان يُطيع عبدا'.

84 Laylat al-Qadr is the night when all destinies from the world of fate and destiny (*qaḍā* and *qadar*) come in the world and into the heart of the Imām.

85 Qur'an, 97:4.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ.

The angels and the Spirit descend therein by permission of their Lord for every matter.

86 Al-Khiṣāl, vol. 2, p. 523.

87 Refer to Allāh Shināsī, vol. 2, pp. 156-7; Ma'ād Shināsī, vol. 7, pp. 206-10.

88 Qur'an, 62:1; Nūr Malakūt Qur'an, vol. 3, p. 64.

89 Qur'an, 61:1.

90 For more information about the "life and consciousness of all beings", refer to Ma'ād Shināsī, vol. 1, p. 17.

91 For more information about the mystical rule of "no repetition in manifestation", refer to Tawḥīd 'ilmī wa 'aynī, pp. 145 and 153; Imām Shināsī, vol. 1, p. 108; Mihr Tābān, p. 232.

92 For more information about "all beings who carry power and talent are moving towards perfection" refer to Imām Shināsī, vol. 1, p. 110; Ma'ād Shināsī, vol. 3, p. 130.

93 Qur'an, 2:115:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

And to Allah belongs the east and the west. So, wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

94 Nahj al-Balāghah, Ṣubḥī Saleh, p. 273. For more information about the monotheistic sermon of Ḥaḍrat Amīr al-Mu'minīn (peace be upon him) in response to Dhalab's question, refer to Allah Shināsī, vol. 2, p. 124.

95 Qur'an, 4: 136.

96 Qur'an, 57: 28; Imām Shināsī, vol. 2, p. 108.

97 Qur'an, 4: 136.

98 Qur'an, 2: 189:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا

الْبُيُوتَ مِنْ أَبْوَابِهَا.

And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

99 Al-Kāfi, vol. 5, p. 12:

عن السكونيّ عن أبيعبداللّه عليه السّلام: أنّ النّبي صلّى اللّه عليه و آله و سلّم بعث بسريّة. فلمّا رجعوا قال: "مرحبًا بقوم قضوا الجهاد الأصغر و بقي الجهاد الأكبر." قيل: "يا رسول اللّه و ما الجهاد الأكبر؟" قال: "جهاد النفس!

100 Qur'an, 3: 26-27.

101 Qur'an, 43: 84.

102 Ma'ād Shināsī, vol. 7, p. 215.

103 Al-Iqbal, vol. 3, p. 299, A part of Sha'bānīyah Prayer. Allah Shināsī, vol. 1, p. 63.

104 Qur'an, 83: 26; Ma'ād Shināsī, vol. 8, p. 139.

105 Dīwān of Ḥāfiẓ-i Shīrāzī, Khwājah Shams-ud-Dīn Muḥammad, Edited by Ḥ. Pezhmān, Ghazal. 332.

106 Haft awrang, Awrang. 1.

107 Dīwān of Ḥāfiẓ-i Shīrāzī, Khwājah Shams-ud-Dīn Muḥammad, Edited by Ḥ. Pezhmān, Ghazal. 275.

108 Qur'an, 4:144.

109 Qur'an, 3:118.

110 Qur'an, 4:141: Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of

Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

111 For more information about the necessity of emigrating to Dar al-Islam and the prohibition of living in the land of infidelity, refer to Ma'ād Shināsī, vol. 3, pp. 69-77 Wilāyat-i Faqīh, vol. 2, p. 253; vol. 3, pp. 119-125.

112For more information on the issue of the "border of Islam", refer to Wilāyat-i Faqīh Dar Ḥukūmat-i Islām, vol. 3, p. 248.

113 *Taymmum* is dry ritual purification using sand, stone, or purified mud. *Jabīrah* is when a person cannot perform complete ablution because a part of the body has an injury that should not be touched by water.

114 Jāmi' Al-Akhbār, p. 83.

115 Al-'Irshād, vol. 1, p. 177:

فقال له رسول اللّه صلّى اللّه عليه و آله و سلّم: "لا تزالُ يا حسّانُ مؤيّداً بروح القُدُس ما نصرتَنا بلسانك.

116 al-Istī'āb fī Ma'rifat al-Aṣḥāb, vol. 1, p. 348; al-Usd al-ghābah fi ma'rifat al-ṣaḥābah, vol. 1, p. 484.

117 al-Sīrah al-Nabawīyah, vol. 2, p. 228; Ṭūsī, al-'Amālī, p. 261; al-Usd al-ghābah fi ma'rifat al-ṣaḥābah, vol. 6, p. 173.

118 Mashāhīr Salmās, vol. 2, pp. 153-55; A lyric from Nīmtāj Salmāsī called Ghazal-i Kāvih:

ایرانیان که فرّ کیان آرزو کنند
باید نخست کاوهٔ خود جستجو کنند
آزادیت به دستهٔ شمشیر بستهاند
مردان همیشه تکیهٔ خود را بدو کنند

انذر طبیعت است که باید شود ذلیل

هر ملتی که راحتی و عیش، خو کنند

Iranians who aspire to the glory of kings
must first seek their own Kāwih
Freedom is tied to the sword
Men always rely on it
It is natural to be humiliated
any nation accustomed to comfort and luxury.

119 Musnad Aḥmad, vol. 1, p. 193.

120 Murūj al-dhahab wa ma'ādin al-Jawāhir, vol. 2, p. 353; Al-Kāmil, vol. 3, pp. 151&162& 191; Tārīkh Al-Ṭabarī, vol. 4, p. 428.

121 Al-Kāmil, vol. 3, p. 191:

و جاءوا بسعد بن أبي وقاص، فقال علي عليه السلام: "بايع!" فقال: "لا، حتى يبايع الناس؛ والله ما عليك مني بأس!" فقال عليه السلام: "خلوا سبيله!

122 'Allāmah Ḥillī mentions many virtues for 'Alī ibn Abī Ṭālib in Manāhij al-yaqīn, one of which is about Khaybar that belongs to 'Alī ibn Abī Ṭālib and none of the companions share these virtues.

123 Al-'Irshād, vol. 1, p. 155; Kanz al-Fawā'id, vol. 2, p. 181; 'Ansāb al-Ashrāf, vol. 2, p. 95; al-Ṭabaqāt al-Kubrā, vol. 3, p. 17.

124 Tafsīr Al-Qumī, vol. 1, pp. 292&293; 'Ansāb al-Ashrāf, vol. 2, pp. 94&95; al-Sīrah al-Nabawīyah, vol. 2, p. 519; Tārīkh Al-Ṭabarī, vol. 3, p. 103; Ṣaḥīḥ al-Bukhārī, vol. 5, p. 129; Musnad Aḥmad, vol. 1, pp. 170&185. Sunan of Ibn Mājah, vol. 1, pp.

42&45.

125 Qur'an, 49:9.

126 Murūj al-dhahab wa ma'ādin al-Jawāhir, vol. 3, p. 14; al-'Amālī of Ṭūsī, p. 171; al-Bidāyah wa al-Nihāyah, vol. 8, p. 77, Al-Ghadīr, vol. 10, pp. 361&362; Imām Shināsī, vol. 3, p. 186 with some differences in all sources.

*For more information about the lack of allegiance of Sa'd ibn Waqqāṣ to Amīr Al-Mu'minīn and the course of his meeting with Mu'āwiyah, refer to Imām Shināsī, vol. 10, pp. 168-198; Asrār Malakūt, vol. 1, pp. 125-127.

127 Sharḥ al-akhb Rijāl al-Kashshī (Ikhtiyār ma'rifat al-Rijāl), vol. 2, pp. 12&35; Rijāl al-Kashshī (Ikhtiyār ma'rifat al-Rijāl), pp. 99&100; Sayr al-A'lām al-Nubala, vol. 4, p. 32. See also Waq'at Ṣiffīn, pp. 340& 556-9.

128 Al-Taḥkim or The Arbitration is a historical event concerning the Battle of Ṣiffīn. In this event, Abu Musa al-Ash'ari was elected as the representative of the army of Ḥaḍrat Ali and Amr b. al-As as that of the army of Mu'āwiyah, and they decided to judge according to the Qur'an. The arbitration was proposed as a solution for disputes between the two parties after the cunning of Amr b. al-As and Mu'āwiyah to prevent the imminent defeat of the army. Imam Ali (peace be upon him) resisted the suggestion of arbitration from the beginning. Amr b. al-As, the arbitrator of Syria, managed to deceive Abu Musa al-Ash'ari, the arbitrator of Kūfah, by announcing Mu'āwiyah as the caliph although they

had agreed on a different verdict, the arbitration failed to solve the dispute, and it only managed to save the army of Syria from its imminent defeat.

129 Nahj al-Balāghah, Muhammad Abduh, vol. 1, pp. 63-70.

130 For more information about this matter, refer to Imām Shināsī, vol. 18, pp. 430-58.

131 al-'Amālī of Ṭūsī, pp. 325&326; Al-Kamil, vol. 7, p. 55. For more information about this matter, refer to Manāqib Ahl al-Bayt (peace be upon them), Seventh Assembly, p. 208.

132 Tārīkh al-Ṭabarī, vol. 9, p. 231; Al-Kāmil, vol. 7, p. 101.

133For information on all the events of Mutawakkil 'Abbāsī during the caliphate from the beginning of the caliphate until his assassination, refer to Al-Kāmil, Ibn Athīr, vol. 7, pp. 33-105.

134 Al-Kāmil, vol. 7, p. 55.

135 Ibid, pp. 95-100.

136 Qur'an, 14:89.

137 al-'Amālī of Shaykh Mufīd, p. 5; Ma'ād Shināsī, vol. 2, p. 134:

«... فقال [اميرالمؤمنين علىّ بن أبىطالب عليه السّلام]: حَسبُكَ يا أخا هَمدان! ألا إنّ خَيرَ شيعتى النّمَطُ الأوسَطُ ...

He (Amīr al-Mu'minīn, 'Alī ibn Abī Ṭālib) said: It is enough, my brother, O Ḥārith Hamadānī! "Know that my best Shiites are those sects that have adopted the path of moderation..."

138 Ibn Abī l-Ḥadīd, Sharḥ Nahj al-Balāghah, vol. 1, p. 25.

قال صَعصَعَةُ بنُ صوحانَ و غيرُه مِن شيعَتِه و أصحابِه: "كانَ فينا كَاحدنا لينَ جانبٍ و شِدّةَ تَواضُعٍ و سُهولَةَ قيادٍ؛ و كُنّا نَهابُهُ مَهابَةَ الأسيرِ المَربوطِ للسّيافِ الواقفِ علىٰ رأسِه.

139 Safinat al-Biḥār, vol. 7, p. 66.

140 Imām Shināsī, vol. 12, p. 317, commentary 1:
Nashi' al Akbar, the Shiite poet of the Ahl al-Bayt, in his poems, described the status of the knowledge of Amīr Al-Mu'minīn in such a way that people could not bear it and were afraid of it. He says:

بآل محمّد عُرِفَ الصوابُ ** و فی ابیاتهم نزل الکتابُ

و هم حُجَج الإله علی البرایا ** بهم و بجدّهم لا یستراب

طعام سیوفهم مهج الاعادی ** و فیضُ دم الرّقاب لها شرابُ

و لا سیّما أباحسن علیّا ** له فی العلم مرتبة تهابُ

إذا نادت صوارمه نفوسا ** فلیس لها سوی نعم جوابُ

و بین سنانه و الدّرع صلحُ ** و بین البیض و البیض اصطحابُ

هو النّبأ العظیم و فلک نوح ** و بابُ الله و انقطع الخطابُ

The right path was known to the family of Muhammad and the Qur'an was revealed in their houses.

And they are the proofs of God that there is no doubt in their guardianship and Imamate, nor in the prophethood of their ancestor, the Messenger of God.

The food of their swords is the blood of the hearts of their enemies, and the water and drink of their swords is the blood of their necks.

Ḥaḍrat Abul Ḥasan, 'Alī Ibn Abī Ṭālib, who has a scientific position that people are afraid of.

when the blades of his swords draw the enemies to themselves, they have no answer but obedience.

Constantly amid his spear with the armor of the enemy is peace and reconciliation, just as there is companionship and

reconciliation.

He is the great news, the ark of Noah and the door of God, and other words to explain him are ended here.

In Nāmih Dānishwarān-i Nāsirī, vol. 5, pp. 405-407, he discusses the composer of these verses and says: Muḥaddath al-Nishāburī attributed them to Ibn Fāriḍ al-Miṣrī, the famous mystic, and gave an explicit proof of his Shi'ism. Sipihr Kāshānī in Nāsikh al-Tawārīkh and the writer of Kifāyah al-Khaṣām (the translation of Ghāyat al-marām) has considered it from ʿAmr b. al-ʿĀṣ. Kifāyah al-Khasām says: Imām Fakhr al-Rāzī has specified this poem in his commentary, and some narrators such as Muhadhab al-Dīn Aḥmad ibn Riḍā in Tuḥafat al-dhakhāʾir have mentioned these poems that were recited on the day of Eid Ghadīr and attribute it to ʿAmr b. al-ʿĀṣ. Sipihr Kāshānī adds two verses to it:

علیٌّ الدّرُّ الذهبُ المصفّی ** و باقی الناس کلُّهم ترابُ
هو البکّاءُ فی المحرابِ لیلاً ** هو الضحّاک إذا اشتدّ الضِّرابُ

Only 'Alī is the shining pearl and pure gold, and the rest of the people are all dust.
He is the one who weeps loudly in the sanctuary of worship on dark nights, and laughs loudly in broad daylight in the battlefield, which has become increasingly intense.

Nashi' al Akbar says: In the year three hundred and twenty-five AH, I was reciting my poetry in Kūfah, and people were writing. Abū al-Ṭayyib Aḥmad ibn al-Ḥusayn al-Mutanabbī was present in that gathering and he was not yet famous and was not known as al-Mutanabbī.

One day I was reciting that poem:

بآل محمّدٍ عُرِفَ الصوابُ ** و فی ابیاتهم نزل الکتابُ

When I was reciting the two verses in praise of the Amīr al-Mu'minīn, Abū al-Ṭayyib al-Mutanabbī took a note to later include the same theme in his poems.

كأنّ سنان ذابله ضميرُ ** فليس عن القلوب له ذهابُ

و صارمُهُ كبيعته بخُمٍّ ** معاقده من القوم الرقابُ

It seems that his spear is the thought of never leaving the hearts. And his sword as the allegiance of Ghadīr, is a knot in the neck of that group.

In any case, the author of "Nāmih Dānishwarān" considers the attribution of this verse to Nashi' al Akbar, because the style, context, content and order of this poem does not agree with the style of the first Sadr, nor with the language of Sharaf Al-Din Ibn Fāriḍ."

141 For more information about Shāfi'ī's severe criticism of Abu Ḥanīfah, see Imām Shināsī, vols. 16 & 17. P. 438.

142 Imām Shināsī, vols. 16&17, p. 490:

إن كانَ رَفضًا حُبُّ آلِ مُحَمَّدٍ ** فَلْيَشهَدِ الثَّقلانِ أنّى رافِضى*

"If it is established that being a Rāfiḍī was the love of the family of Muhammad, then the jinn and humans should testify that I am one of the Rāfiḍīs."

*Mu'jam al-Udabā (Irshād al-Arīb ilā Ma'rifat al-Adīb), vol. 17, p. 310; Tārīkh Dimashq, vol. 9, p. 20; Tafsīr Al-Rāzī, vol. 27, 166. Also, in Imām Shināsī, vols. 16 and 17, p. 487, "Biography of Muḥammad ibn Idrīs Shāfi'ī":

"When Shāfi'ī was asked about the attributes of Mawlānā Amīr al-Mu'minīn, he replied:

ما يَسَعُنى ان اقُولَ فى حَقِّ مَنِ اجتَمَعَت فيهِ ثلاثٌ مع ثلاثٍ لَم يَجتَمِعنَ فى أحَدٍ قَطُّ: الجُودُ مع الفَقرِ، و الجَلادَةُ مع الرّأىِ، و العِلمُ مع العَمَلِ." ثُمَّ أنشَا يَقولُ:

"أنا عَبدٌ لِفَتًى أُنزِلَ فيهِ هَل أتى ** إلىٰ مَتىٰ أكتُمُهُ إلىٰ مَتىٰ إلىٰ مَتى؟

I cannot speak of a person in whom three attributes are gathered in three states; those attributes which have never been combined in those states; generosity in the state of poverty, staunchness in opinion and having knowledge in the state of fulfilling action. Then he started composing this verse:

> I am the slave and servant of the gentleman about whom Sūrah *Hal Atā* was revealed. How long can I hide this fact?! How long?! How long?!

It has also been narrated from him that in response to another man who asked him about this matter, he replied:

ما أقولُ في رَجُلٍ أسَرَّ أولياؤُهُ مَناقِبَهُ تَقيَّةً، و كَتَمَهُ أعداؤُهُ حَنَقًا و عَداوَةً، و مَعَ ذَلِكَ قَد شاعَ مِنهُ ما مَلأتِ الخافِقَين..

What can I say about a man whose friends hid his virtues out of fear and taqīyah, and whose enemies out of hatred and enmity? Nevertheless, his virtues have become so prevalent that they have filled the east and west of the world.

The following famous and frequent poem has been heard from him:

لَو أنَّ المُرتَضى أبدا مَحلَّهُ ** لَخَرَّ النّاسُ طُرًّا سُجَّدًا لَهُ
و ماتَ الشّافِعيُّ لَيسَ يَدري ** عليٌّ رَبُّهُ أم رَبُّهُ اللهُ

If Murtaḍā ('Alī Ibn Abī Ṭālib) had shown his place and position anyway, surely all the people would have prostrated on the ground.

Shāfi'ī died while he did not know his Lord is 'Alī or his Lord is Allah.

He also has recited the following verses:

إذا في مَجلِسٍ ذَكَروا عَليًّا ** و شِبلَيهِ و فاطِمَةَ الزَّكيَّة
يُقالُ: تَجاوَزُوا يا قَومِ عَنه ** فَهَذا مِن حَديثِ الرّافِضيَّة
بَرِئتُ إلى المُهَيمِنِ مِن أناسٍ ** يَرَونَ الرَّفضَ حُبَّ الفاطِميَّة
عَلىٰ آلِ الرَّسُولِ صَلاةُ رَبّي ** وَ لَعنَتُهُ لِتِلكَ الجاهِليَّة

When the names of 'Alī and his two sons and Fāṭimah, pure and perfect in humanity, are mentioned in an assembly,

They say: O people! Avoid mentioning them, because such a speech is the speech of the Rāfiḍah.

I seek refuge in God, who is Strong and Powerful, and I seek

distance from people who think that being Rāfiḍī is the love of Fāṭimah's family.

May the blessings of my Lord be upon the family of the Messenger of God! And may his curse be on that thought of ignorance!

143 Kitāb al-ʿAyn, vol. 7, p. 304.

144 Lisān al-ʿArab, vol. 6, p. 11.

145 Qur'an, 17:83&84.

146 Qur'an, 18:110; Qur'an, 41:6; Imām Shināsī, vol. 1, p. 111.

147 Qur'an, 23:33; Imām Shināsī, Vol. 1, p. 111.

148 For an example, refer to the book of Sulaym ibn Qays al-Hilālī, vol. 2, pp. 636-660.

149 Qur'an, 17:95; Ma'ād Shināsī, vol. 3, p. 16.

150 Qur'an, 17:90.

151 Qur'an, 17:91.

152 Qur'an, 17:92.

153 Qur'an, 17:93.

154 Qur'an, 17:93.

155 Qur'an, 17:93.

156 Qur'an, 17:93.

157 Qur'an, 17:95.

158 Qur'an, 17:67.

159 Qur'an, 17:68.

160 Qur'an, 17:69.

161 Qur'an, 70:19-21.

162 Qur'an, 17:100.

163 Qur'an, 70:23-26.

164 Al-Qāmus al-Muḥīṭ, vol. 1, p. 102.

165 Qur'an, 76:1-2.

166 Qur'an, 2:23-24; Nūr Malakūt Qur'an, vol. 2, p. 10.

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ * فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ.

And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

167 Qur'an, 3:103; Imām Shināsī, vol. 13, p. 309.

168 Qur'an, 9:109 Ma'ād Shināsī, vol. 10, p. 314.

169 Manāqib Āl Abī Ṭālib, vol. 3, p. 398; Muqtaḍab al-athar fi l-naṣṣ 'ala l-a'imma al-ithnā 'ashar, p. 52; Imām Shināsī, Vols. 16 and 17, p. 618.

170 Qur'an, 95:4-6:

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ * ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ .

We have certainly created man in the best of stature; Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

171 Qur'an, 95: 6; Ma'ād Shināsī, vol. 10, p. 355.

172 Qur'an, 3:103-105.

173 Qur'an, 3:112-114:

ضربت عليهم الذلة أين ما ثقفوا إلا بحبل من الله وحبل من
الناس وباءو بغضب من الله وضربت عليهم المسكنة ذلك بأنهم
كانوا يكفرون بآيات الله ويقتلون الأنبياء بغير حق ذلك بما عصوا
وكانوا يعتدون * ليسوا سواء من أهل الكتاب أمة قائمة يتلون
آيات الله آناء الليل وهم يسجدون * يؤمنون بالله واليوم الآخر
ويأمرون بالمعروف وينهون عن المنكر ويسارعون في الخيرات
وأولئك من الصالحين.

They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed. They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

174 Qur'an, 3:101.

175 For more information on the subject "The Qur'an is a human guide through the Imām", refer to Imām Shināsī, vol. 1, p. 181; vol. 2, p. 75; Nūr Malakūt Qur'an, vol. 3, p. 390.

176 Qur'an, 18:50.

177 Qur'an, 18:50.

178 Qur'an, 49:6.

179 Kitāb al-Maghāzī, vol. 3, p. 980; Tafsīr Furāt al-Kūfī, p. 427.

180 Refer to Al-Iṣābah fī Tamyīz al-Ṣahābah, vol. 1, pp. 7-23. On page 162, he says:

اتفق أهل السنّة على أنّ الجميع عدول، و لم يخالف فی ذلک إلاّ شذوذ من المبتدعة...
روى بسنده إلى أبي‌زرعة الرّازی، قال: "إذا رأيت الرجل ينتقص أحدا من أصحاب
رسول اللّه صلّى اللّه عليه و سلّم فاعلم انه زنديق.

All Sunnis agree that all the Companions are just, and no one has objected to this except a few heretics. In Al-Kifāyah, the writer quotes from Abu Zur'ah that, "whoever criticizes one of the companions is a disbeliever ...!"

For more information, refer to Imām Shināsī, vols. 16 and 17, p. 539.

181 Tafsīr Al-Qumī, vol. 1, p. 291; Kitāb al-Maghāzī, vol. 3, pp. 992&1023&1063; al-Durr al-Manthūr fī al-Tafsīr bil Ma'thūr, vol. 3, p. 287; Imām Shināsī, vol. 10, pp. 210& 308-321.

182 Tārīkh Al-Ṭabarī, vol. 2, p. 503.

183 He was the first caliph of Marwanids ruling. He is cursed in the Ziyārah of Ashura and in the language of the Messenger of God (Al-Mustadrak, al-Ḥakīm al-Nishāburī, vol. 4, p. 479). Along with Ṭalḥah and Zubayr, he was one of the leaders of the Battle of Jaml (Al-Imāmah wa Al-Sīāsah, vol. 1, p. 89). He was also with Mu'āwiyah in the battle of Ṣiffīn (Al-Futūḥ, vol. 2, p. 537). When he was the governor of Medina, he cursed the Amīr al-Mu'minīn every Friday in the pulpit (Al-Bidāyah wa Al-Nihāyah, vol. 8, p. 259). He forbade the burial of Imām Hasan (peace be upon him)

next to the Messenger of God (Ansāb al-Ashraf, vol. 3, p. 64). He betrayed the people of Medina in the tragedy of Harra and was one of the perpetrators of this crime along with Muslim Ibn 'Uqba (Al-Ṭabaqāt Al-Kubra, vol. 5, p. 28).

Nūr Malakūt Qur'an, vol. 2, p. 602, commentary:

In the book Al-Naṣṣ wa l-ijtihād, second edition, pp. 340&341, he says: ... And he defeated Medina through Mujram Ibn 'Uqba, according to the will that had been received from his father Mu'āwiyah about the 'Uqba. The events that took place in Medina by Yazīd are things from which the heavens were about to split. And it is enough for you to know that they handed over the holy city of Medina to their troops for three days to kill, loot and desecrate, to the extent that a thousand virgin girls from the daughters of Muhājirīn and Anṣār lost their virginity in the incident of Ḥarra. Ten thousand seven hundred and eighty men of the Muhājirīn and the Anṣār and their sons and other Muslims were killed that day. And after that, no one who had taken part in the battle of Badr could be found in Medina. Many women and children were killed. And a man from the army of Yazīd would grab the baby's foot and drag it towards himself from the mother, and he would hit him against the wall so that his brain would be torn off and he would fall to the ground in front of his mother's eyes. Then the people were ordered to pledge allegiance to Yazīd in the form of slaves and maids ---- to take them into slavery or release them if he wished. The people pledged allegiance to Yazīd while looting their property. They all pledged allegiance while

looting their livestock, shedding their blood, and raping their wives. Mujram Ibn 'Uqba sent the heads of the people of Medina to Yazīd ...

184 Al-Bidāyah wa Al-Nihāyah, vol. 8, p. 257.

هو صحابیٌ عند طائفةٍ كثيرة....

185Ansāb al-Ashraf, vol. 2, p. 246; al-Istī'āb, vol. 2, p. 766.

186 Musnad Ahmad, vol. 2, p. 327.

187 Qur'an, 7:54.

188 Imām Shināsī, vol. 18, p. 392, quoted from Abu Rayyah; and it is strange that Abu Hurayrah has stated in this *ḥadīth* that he himself heard from the Prophet and the Prophet also took his hand while reciting the *ḥadīth*. I announce here to challenge and defeat those who think they have something of the knowledge of *ḥadīth*, to come forward and solve this problem and pull their shaykhs out of this abyss and swamp. Because this *ḥadīth* is authentic according to their rules, and they do not dispute its accuracy.

He has narrated it with certainty in the book Ṣaḥīḥ, where he not only states that he heard it from the Prophet, but also believes that the Messenger of God took him in his arms and narrated to him. On the other hand, the scholars of the *ḥadīth* have ruled that this *ḥadīth* is contrary to the book of God, The Exalted, and Abu Hurayrah took it from the Ka'bah al-Akhbār.

If Abu Hurayrah narrated it anonymously (from so-and-so), we would say that something may have happened in that narrator,

and we would look for a way to get us out of that abyss; However, he has specified that he listened to the Messenger of God, and while reciting the *ḥadīth*, his hand was on the palm of the Messenger of God.

In this case, without a doubt, this narration is a clear lie and slander against the Messenger of God; So what is the ruling for the forger?!

Is it included in the *ḥadīth* of the Messenger of God that: Whoever lies to me intentionally, must prepare his abode in the fire "?! ...

مَن كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّار

I swear to God that I desperately need a convincing answer to this problem! Because only and only if a person pays attention to this *ḥadīth*, he explicitly and unequivocally negates all the narrations of Abu Hurayrah; Because when Abu Hurayrah states that he listened with his ears, what will be his other narrations if he narrates from other than the Messenger of God?!

In denying this *ḥadīth*, our scholars have entered the discussion very well and have ruled that: Abu Hurayrah has lied in narrating it from the Prophet. He received it from the Ka'bah al-Akhbār, a Jew who has plot against Islam in all his works, to disguise his face and destroy its price, and to open the door of irony in the knowledge of the one who brought Islam. *

*Shaykh al-maḍīrah of Abū Hurayrah, p. 98.

189 Kashf al-Zunūn, vol. 2, p. 1438, with a little difference, quoting Ibn Taymiyyah, without mentioning the sand

(document).

190For more information about Abu Hurayrah and his fabrications, refer to Imām Shināsī, vol. 14, p. 370:

Imām Shināsī, vol. 18, p. 358:

Although we see thousands of fabricated and subject-specific *ḥadīths* have been published from Abu Hurayrah in Sunni books, and that the number of those *ḥadīths* is more than 5374, but one should examine their narration about Ḥaḍrat Amīr al-Mu'minīn.

Abu Raiyah says: 'Alī was the first person to become a Muslim and was educated by the Prophet and lived under his protection before the *Bi'tha* (selection of prophet by God for the guidance of people), and he was also with him until the Prophet was transferred to hereafter.

He never left him, neither on the journey nor in the presence. He was the cousin and husband of his daughter, Fāṭimah Al-Zahrā, and he was present in all the expeditions and wars except Tabuk, because in this battle, the Messenger of God appointed him caliph in Medina and 'Alī said: O Messenger of God! You left me among women and children! The Messenger of God said: Are you not satisfied that your status with me is like the status of Aaron with Moses, except for the position of prophethood?!

no one among all the Companions had the knowledge of 'Alī. The amount of *ḥadīths* that have been attributed to him, as narrated by Suyuṭī, is 58 and Ibn Ḥazm says: The authentic *ḥadīth* of him

is no more than fifty. Bukhārī and Muslim have narrated only about twenty *ḥadīths* from those narrations (Aḍwā', 3rd edition, p. 214 and 215).

191 Tārīkh al-Islām wa-wafayāt al-mashāhīr wa-al-a'lām, vol. 17, p. 423; vol. 20, p. 169; Tārīkh Baghdādī, vol. 14, p. 303.

192 Tārīkh al-Islām, vol. 20, p. 170.

193 Zarkalī, Al-A'lām, vol. 6, p. 223; Tārīkh al-Islām, vol. 20, p. 171.

194 For more information about the misconception of this belief in accepting the Qur'an only without accepting the words of the Messenger of God, refer to Imām Shināsī, vol. 13, p. 146.

195 Yawm al-Islam, p. 12; Imām Shināsī, vol. 13, p. 147, commentary number 2:

Aḥmad Amīn Miṣrī has written a book at the end of his life in which he has cleared up many of the accusations he made against the Shiites in Fajr al- Islām and Ḍuḥā al-Islām, and in fact it is a letter of repentance without uttering the word remorse and apology. On page two of this book, he says:

و أمّا السنّة فهى أهمّ مصدر بعد القرآن، و قد تجرّأ قومٌ فانكروها و اكتفوا بالعمل بالقرآن وحده. و هذا خطاء! ففى السنّة تفسيرٌ كثيرٌ من النبّىصلى اللّه عليه و آله فى القرآن.

As for the Sunnah, which is the most important source after the Qur'an. And indeed, some people practiced and transgressed to deny the Sunnah and were content with practicing the Qur'an only. And this is a mistake; "Because in the Sunnah, there are many interpretations of the Holy Prophet (peace and blessings of Allāh be upon him) about the verses in the Qur'an."

"Ahmad Amin then gives a relatively detailed account of the matter."

196 For more information, refer to Imām Shināsī, vol. 14, pp. 63-68.

197 Ibid, pp, 89&178&338&360&362.

198 Imām Shināsī, vol. 18, p. 285, commentary:

..."This Sunni man, through enlightened thought, fairness and in-depth studies, realized that Sunni jurisprudence is flawed and that there are many false narrations in Ṣaḥīḥ, especially in Ṣaḥīḥ Bukhārī, contrary to history and contrary to reason. Therefore, he compiled two valuable books called Al-Azwa 'and Shaykh al-Maḍīrah in rejecting Sunni *ḥadīths* and jurisprudence, which rely on the narrations of false and accused narrators such as Abu Hurayrah. Ḥaḍrat 'Allāmah Ḥājj Sayyid Murtaḍā Askarī (may God extend his holy life) who is the grandson of the uncle of my humble father (the late great Āyatullāh and the great narrator, Āqā Mīrzā Muḥammad Ṭihrānī Askarī, a resident of the holy land of Sāmarrā, said: I sent him two books from my own works, Abdullah Ibn Saba and the first volume of the *ḥadīths* of the Umm al-Mu'minīn "Ā'ishah, which were very interesting to him. Once in Egypt, I went to the hospital to see him, and we were happy to meet and visit each other. He said: In his mind, Aisha, a violent woman, a distorter of history, an enemy of the Amīr al-Mu'minīn and Fāṭimah Zahrā, was so hated that he cursed her

several times and he also repudiated 'Uthmān. I asked him: How was he towards 'Umar and Abu-Bakr?! He said: he had found many things about them, and he condemned them, but he had not yet reached the stage of repudiating them when he passed away."

More than thirty years have passed since his death.

اللهم احشره مع من يتولاه و يحبه، و أبعده ممن يتبرأ منه و يبغضه.

199 Shaykh al-Muḍīrah Abū Hurayrah, p. 182.

200 Aḍwā 'ala as-Sunnah al-Muḥammadiyah, p. 249.

201 Imām Shināsī, vol. 18, p. 346.

Mu'āwiyah, with his ugly deeds, did not stop moving for this purpose during his forty years of rule in Syria and did not sleep well. In the face of these apparent and esoteric crimes, overtly and covertly, he not only did not consider himself ashamed and guilty, but also considered the Prophet and the Commanders of the Faithful and the Qur'an as criminals and traitors; because they rebelled against Mu'āwiyah and his descendants and removed their rule from Mecca and Saudi Arabia.

It is here that the awakened and knowledgeable scholar, Sheikh Mahmoud Abu Rayyah, after expressing the detailed course of the battle of Jamal and Safin and mobilizing all the forces and facilities against 'Alī ibn Abī Ṭālib, peace and blessings be upon him, raised his cry that:

لك الله يا علي! تألبت كل القوى عليك! و كم نلت من البعيد و القريب!
و كم حملت مما تأبى الجبال أن تحمله.

(Shaykh al-Muḍīrah Abū Hurayrah, footnote, p. 172).

May God be for you and may he be your friend and helper, 'Alī! They mobilized all the forces and all the powers against you. They became allies and accomplices together! And how much you have suffered from far and near. And you have endured so many calamities and hardships that the steadfast and hard mountains refused to endure.

Nūr Malakūt Qur'an, vol. 4, p. 227, commentary 2:

In the book Aḍwā 'ala as-Sunnah al-Muḥammadiyah, p. 249, under the title "غريبةٌ توجبُ الحَيرة" (It's a strange thing)" he says: One of the strangest things and one of the things that amazes man is that: The name of 'Alī, may God be pleased with him, was not mentioned among those who were entrusted with compiling and writing the Qur'an--neither in the time of Abu Bakr nor in the time of 'Uthmān. However, they have mentioned the names of others who were lower than 'Alī in terms of science and jurisprudence. Did not 'Alī have knowledge and information in these matters?! Or was he not trusted by them?! Was 'Alī one of those people with whom it was not right to consult?!

O Lord! Reason dictates that 'Alī should be the first to accept this, and the greatest to participate in it. Because he had been given so many great attributes and benefits, that had not been given to any other companion except him. The Messenger of God trained 'Alī for a long time. 'Alī witnessed and observed the Waḥy from the first stage to the last so that not a single verse of the Qur'an overlooked by him.

If it is planned not to invite 'Alī in this serious matter, then in what matter should he be invited?!

And if they made excuses in the matter of Abu Bakr's caliphate to

violate him and not ask him or consult him, on what pretext did he not invite 'Alī to write and compile the Qur'an?!

What is the reason for that? And how does a just judge rule on this issue? This is strange; And we can do nothing unless we say a word that we do not own; And that word is:

لک الله یا علی! ما أنصفوک فی شیء.

May God be for you and cure the pain of your heart, O 'Alī! These rulers of the caliphate and the claimants of compiling and preparing the Qur'an did not agree with you in anything.

202 Refer to Aḍwā 'ala as-Sunnah al-Muḥammadiyah, pp. 354 & 362; Imām Shināsī, vol. 18, p. 354;

Abu Rayyah says: To remove the accusation from some of the Companions---those whom the world has incited to sedition and corruption, brought a *ḥadīth* from the Prophet that:

أصحابی کالنجوم بأیهم اقتدیتم اهتدیتم.

My companions are like the stars, whichever of them you follow, you are guided.

This *ḥadīth* has no original. About this *ḥadīth*, a story was told between me and Muḥy al-Dīn al-Khaṭīb which is worth mentioning. He read my book Aḍwā, which was published, and in the chapter on justice of the Companions, he became aware of their justice. One day he faced me with a state of anger and said: The Prophet (peace and blessings of Allāh be upon him) has said about the companions:

أصحابی کالنجوم بأیهم اقتدیتم اهتدیتم.

I said to him: In your commentary on the book Muntaqī, written by Dhahabī, you commented on the page 71 that this *ḥadīth* is correct. But this *ḥadīth* has been condemned even by great people such as Ibn Taymiyyah. At my words, his anger erupted, and he said, "Where is this rebuke in the book? I said: In your book "Al- Muntaqī ". When he heard my words, he was about to burst into rage. "On which page ?!" he said. I said: On page 551 Ibn Taymiyyah says: that *ḥadīth* has been weakened by the Imāms of *Ḥadīth* and there is no proof for it. As he was about to read the word, he had proved to himself, he was suddenly startled and turned yellow. And I said to him before leaving his house: "The book Muntaqī "will register this ignorance and this stain of disgrace on you until the Day of Judgment."

203 Qur'an, 2:10.

204In Aḍwā 'ala as-Sunnah al-Muḥammadiyah, quoted from a university professor:

"The verses in the condemnation of the Companions express their condition in the time of the Prophet, but after the Prophet, all of them have been acquitted and infallible, and if anyone does not accept this, he is a disbeliever!"

205Ṭulaqā' (the emancipated) was a group of the Quraysh and enemies of the Prophet who were given amnesty by the Prophet after the Conquest of Mecca. Abu Sufyān and Mu'awiya were the most prominent members of Tulaqa'.

206 Imām Shināsī, vol. 18, p, 308, commentary:

These calamities on Islam are because they considered all the companions to be just.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ .

And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment. (Qur'an, 9:101)

Therefore, with this clarity of the verse of the Qur'an, how could all the companions who were in Medina all be pure-hearted and innocent of sin and righteous?!

The late Al-Sayyid ʿAbd al-Ḥusayn Sharaf al-Dīn al-Mūsawī al-ʿĀmilī, in his treatise, Ila l-majma' al-'ilmi al-'Arabi bi Dimashq, says: "The Holy Qur'an has proved the multiplicity of hypocrites in the time of the Prophet. The Sunni brothers of our religion agree with us on this issue, but they say: The companions after the time of the Prophet are all just without exception; Even the presence of the Prophet (peace and blessings of Allāh be upon him) caused the hypocrisy of their hypocrites among them, but as soon as the Prophet passed away and the revelation was interrupted, the Islam of the hypocrites became good and their faith was complete. All and without exception became reliable, just and mujtahid in religion. Their work should

not be questioned, even if they show explicit opposition to the texts and violate the courts of the book [of Qur'an] and tradition."

I, the humble, say: According to this rotten and ugly logic, the Prophet, God forbid, should be considered a harm to the worlds, not a mercy to the worlds. Because his existence was the complete cause of hypocrisy, and with his death, mercy was revealed, and all the hypocrites automatically became innocent, just, trustworthy, and mujtahid Muslims in matters of religion without revolution and repentance!"

According to this ugly logic, the Prophet, God forbid, should be considered a harm to the worlds, not a mercy to the worlds; "Because his existence has caused discord and division, and with his death, mercy was revealed, and all the hypocrites, without change and repentance, automatically became innocent, just, trustworthy and mujtahid Muslims in the affairs of religion!"

207 Aḍwā 'ala as-Sunnah al-Muḥammadiyah, comment No. 3, p. 119.

208It is worth mentioning that His Holiness refers to an encyclopedia called the Encyclopedia of Islam or EL, which was written in English under the supervision of Martin Theodoor Houtsma in 1906 AD and was the work of a number of European orientalists in The context of Islam. Of course, recently the great Islamic encyclopedia has been compiled and published in three languages, Persian, Arabic and English, under the supervision of Sayyid Muḥammad Kāẓim Mūsawī Bujnuwrdī.

209 Imām Shināsī, vol. 18, p. 314, commentary: Dr. Aḥmad Amīn Miṣrī in his book Yam al-Islam, pp. 65-67 strongly opposes the tyranny, monarchy and the transformation of the caliphate into an emirate of Mu'āwiyah's self-determination. After a long discussion on the quality of differentiation of the Islamic government, he says: Especially when they believed in the sanctity of ijtihad and stopped to a limited extent in Furū' al-dīn or ancillaries of the religion. This caused the hidden weakness in the body of the ummah to grow and develop. A development that encourages the ummah to live a life of stillness and submission and leaves the leadership of the ummah in the hands of rulers and commanders, even in an age when the belief in the necessity of blind obedience due to religious obligation has disappeared. Despite this sharp division among the Muslims, Mu'āwiyah and his family were able to end this dispute by various means and to establish an empire of their own, which was one of the largest empires. The minarets of the mosques were mounted high in the sky the atmosphere was filled with the sound of their call to prayer. Thus, the conquest of the Islamic world spread, and they conquered most of Andalusia and conquered many cities in the south (east and west) of France. At the end of one hundred years after the death of the Prophet (peace and blessings of Allāh be upon him), the Arabs ruled over a vast country that was wider than the country of Rome. The rule extended from China to the southern waterfalls of the Nile, and from southwestern Europe to the west and central Asia. The capital of this empire was Damascus, as they were able to change two of the greatest manifestations of the country: first, the change of the dīwāns into

Arabic, and second, the production of coins on gold, silver, and other metals. Because the Arabs had to trade Roman and Persian coins all this time. When they were convinced, and their growing influence expanded, they began to make their own cash and so their country became a vast country in every sense. their country reached its peak in the time of the Umayyads, and then it began to gradually disintegrate in the time of the Abbasids. It was through Mu'āwiyah that the caliphate was transferred to an authoritarian monarchy. The difference between the two is that the basis of the caliphate is to follow the rules and regulations of the Messenger of God, peace and blessings of God be upon him, and to trust in solving problems to the council of the people. nevertheless, the monarchy is like the old kings of Persia and Rome, the tyranny of the vote and the restriction of succession to sons or relatives, even though they are not qualified to manage. Mu'āwiyah did all this.

The example of the caliphate is that an Arab said to Umar: If we see a distortion in you, we will certainly fix that distortion with our swords! the example of the monarchy is that Abd al-Malik ibn Marwan said: whoever says something with his tongue, we say with our swords. The truth is that Mu'āwiyah ruled over the people by defeating them, not by their votes, and took the path of tyranny.

210 Bihar Al-Anwar, vol. 42, p. 256, following the will of Amīr Al-Mu'minīn during his martyrdom to Imām Hasan and Imām Ḥusayn (peace be upon them):

اللهَ اللهَ فِی القُرآن لا یَسبِقَنَّکُم بِالعمل بِه غیرُکُم.

(Fear) Allah (and) keep Allah in view in the matter of the Qur'an. No one should excel you in acting upon it.